

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

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SOUTHERN BAPTIST CONVENTION.

Some flew east and some flew south, but all were speeding to the Convention at Jacksonville, which was Southeast. As for the Mississippians they exercised their Baptist prerogative of taking every man (and woman) the route he pleased. On the train which left Jackson, Miss., Monday afternoon, we counted 56 people, and there were many times that number who went by various routes. Hope they all had as good a time as we did, though in our case "when do we eat?" did not find a satisfactory answer as a "boofay" was substituted for a "Dinah" on our L & N train. Somehow our people prefer a colored cook to a French "chef." But we tumbled out at Jackson, pell mell and were given a free ride to our hotels. But that isn't the Convention.

The tabernacle is "a mile away" from the hotels but the street cars are running and everybody is willing to "show you" so here we are at the Billy Sunday tabernacle. It is the regulation pattern, but after the similitude of a mud turtle, but has more doors than the turtle has feet, or even than the New Jerusalem, and more windows fortunately than Noah's ark, people requiring more ventilation than the animals. This multitude of windows also acts as a safety valve from within, or the roof would blow off in exciting moments.

There's an electric sounding board for the speakers to stand under to spread abroad their message to the whole congregation. Committees have been at work, especially the ladies, for flowers are placed around in various and sundry places, tables have been arranged for the reporters, separating the secular from the sacred as sheep from the goats. Mr. Frank Burkhalter has fixed it all up, and he knows how. The president of course is the "middler" in the ring and around him are the recording secretaries and the vice presidents and the General Board Secretaries and state secretaries and others whom some of the less fortunate call the functionaries. But it's a democratic body, don't miss that for here comes a brother from Kentucky who bawls the ushers out for having a sign over certain good seats marked "ministers." The usher meekly explains that it is just one of the signs left over from the Billy Sunday meeting. "Well take it down," yelled a "minister," we are all plain Baptists here." Down she comes, like all the emblems of priest craft or potentate from the old world or under world.

Is this the Convention? Well, not yet, that is the body has not been called to order. Order is not the first law; no, fellowship comes first, and the brethren are greeting one another with glad howdydos in the tabernacle, on the platform, in the exhibit tent and down at the hotels. Some of them too, may be working out in their minds among themselves what ought to be done and how to do it. Politics? No, just a natural interest in the game and a determination that something shall be done.

Already from these ante convention meetings comes the report that the Conservation Committee met last night and determined to recommend a supplementary campaign this year to finish off this 75 million work in suitable style; but more of that at the proper time. Then the Trust-

ees of the Seminary at Louisville met yesterday and find that the resources of the school have grown so that the charter must be changed to exempt the property from taxation when its value exceeds two million, which it is sure to do soon.

But here come the folks in droves and they are finding their places most orderly while a brother exercises himself on the Xylophone which some irreverently call a woodpecker. Then Mr. Robt. Coleman announces "Sing Higher Ground". Many think while singing of the beloved and lamented Dr. J. B. Gambrell, for it was his favorite song. Then comes "Amazing Grace" and "What a Friend," and so on. The Committee on order of business distributes printed copies of the program so that we can always tell "where we are at."

THIS IS THE CONVENTION.

Called to order promptly on the hour. "Behold how good and how pleasant it is" was read and Dr. J. R. Hobbs led in prayer that we might realize the seriousness of our task and unite our energies for it, also for God's blessing on the officers of the Convention. President Mullins then delivered the timely address which was published in last week's Record. This feature of the program, while common in many other conventions is somewhat new to Southern Baptists being introduced by Dr. Gambrell. It affords the opportunity to the official representative of Southern Baptists to sound the keynote of the Convention. It is hoped it will never be abused to promote the interest or ideas of any faction.

Dr. Mullins said that the advantage of Baptists is that all their evils are self corrective, that is God takes care of us. One thing is certain that in our schools there is not going to be tolerated any disloyalty to our fundamental faith. Neither are we going to limit the freedom of opinion.

The secretaries of the Convention reported that a possible representation of 14,099, of which 967 associational, the rest financial. There have already been enrolled 2,237. It was evident many present had not registered. All those present knowing themselves to be messengers are allowed to vote. Dr. F. T. Cody nominated Dr. E. Y. Mullins for re-election, which was done unanimously and enthusiastically; vice president H. A. Tupper being in the chair, who told the story of one who asked the difference between cherubim and seraphim, and the reply was "I understood that they had a difference but had made it up." Dr. Mullins announced that he would run the convention by parliamentary law, with a mixture of common sense. As to applause, he was afraid that he might make more disturbance suppressing applause than would be made by the applause.

E. B. Lamb of Missouri nominated for vice president Dr. R. M. Inlow of the state. Dr. J. R. Hobbs nominated W. W. Gaines of Georgia. Dr. J. W. Porter nominated J. J. Taylor of N. C. Dr. W. W. Landrum nominated W. D. Nowlin of Ky. Nominations closed and these four were elected.

For Secretaries Dr. Maddry nominated H. C. Moore. Dr. J. J. Taylor nominated A. S. Barnes of Ala. J. H. Burnett was also nominated, and balloting was necessary, which resulted in the election of Dr. A. T. Cinnamond from Mississippi was one of the tellers.

Dr. Geo. W. Norton was reelected treasurer and Mr. Dr. W. P. Harvey auditor. The old recording secretaries were re-elected, namely H. C. Moore and J. H. Burnett.

The Daily Bulletin made its appearance at the opening of the Convention and consisted of helpful announcements and information including program, members of Boards and some Committees. The tentative program was adopted tentatively. It remains to be seen whether it will hold its shape through the meetings. Committee on Committees has J. L. Gross, Forest Smith, Johnson, Bowers, Boulson and four vice presidents. These were instructed to appoint people upon their qualifications regardless of sex. This motion was made by Dr. A. J. Barton of Louisiana. Jacksonville pastors were made a committee on Religious services.

Dr. W. A. Hobson, pastor First church, Jacksonville made a brief address of welcome, introducing Mayor Jno. W. Martin, a Baptist, who welcomed the body. He had welcomed many kinds of conventions, but for what this convention represents, it is specially welcomed. His address was beautifully brief. Just here a committee was asked to nominate men to fill vacancies on the Board of Trustees of the Seminary at Louisville. Cary A. Hardee, Governor of Florida, also a Baptist welcomed us. He made an eloquent exhibit of the glories of Florida, and we almost looked for him to pass around the oranges, or the "crush" for the weather is simmering hot. He counted on the Baptists to stand by him in the enforcement of the law. The response was made by Pastor R. J. Pirkey of Broadway Church, Louisville, Ky. He said that ten minutes might be a short time in which a young man may propose, but if the young lady should take ten minutes to answer it would become exceedingly embarrassing. He said we are just beginning to recover from financial shell shock. Since we met here eleven years ago we have traveled a long way and passed many dangerous places, but our God has held us by the hand and will yet lead us to the greatest victories we have ever known.

Visiting brethren's names were called, E. C. Miller of N. Y., C. L. Laws of N. Y. and Dr. Fred A. Agar. Dr. Laws said he was just coming back home to report for his paper the Watchman Examiner. Dr. Mullins read from a Richmond paper an account of the So. Baptist Convention of 50 years ago, in which mention is made of a gavel presented to the Convention by Dr. Jno. A. Broadus, made of olive wood brought from Palestine. The gavel is used by the present president. Two men present were at that Convention, Dr. Vann of N. C., and Joshua Levering of Md. Dr. J. P. Boyce was then president.

Two brethren were introduced from Cuba, one of them Missionary McCall.

The Executive Committee had only one meeting during the year and made its report. Their chief business was to arrange for the meeting of this convention. The Committee recommends that the campaign for 75 Million continue till Nov. 30, 1924. Certain recommendations came up about cooperation with Northern Baptists, which will be considered later.

(Continued on page four)

Convention Sermon

THE SPIRIT'S WITNESS

to

THE LAMB ON THE THRONE

By Samuel Judson Porter.

But this man after he had offered one sacrifice for sins for ever sat down on the right hand of God; From henceforth expecting till his enemies made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us. Hebrews 10: 10-15.

In Handel's Messiah is developed the threefold theme of the agent of the Divine Redeemer, his sufferings and final triumph, and his influence over the world. In literal scripture texts are voiced the longings of devout men for Christ's coming culminating in his birth. Then are described with thrilling pathos the Saviour's sufferings followed by his victory over death and his ascension into heaven, expressed in that noblest of all choral numbers, the Hallelujah Chorus. The final part rises the effects of Christ's sacrifice and enthronement upon the world and reveals the highest aspirations of faith, starting with the famous aria "I know that my Redeemer liveth", and ending with the Amen Chorus, in which untrammeled by words the composer has given free reign to the intensest religious enthusiasm which rises into a glorious and stupendous climax. The same glowing theme is expanded along identical lines in the Epistle to the Hebrews. As Mozart, the musical genius, is said to have comprehended a piece of music as a unified whole, carrying it thus in his memory and being able to reproduce it at pleasure, because he heard the beginning with the end and the end with the beginning, so does the author grasp the divine redemptive purpose's one vast evolving plan, moving through time out of eternity into eternity, and summarized in our text, which presents Christ as the Suffering Saviour, and Victorious Sovereign and Expectant Lord. And for the believer's comfort and upbuilding all this is interpreted and mediated by the Spirit—"Whereof the Holy Ghost also is a witness to us"—as of one appearing on the witness stand in our behalf, or in our favor. I could have no better wish for our Convention than that the Holy Spirit shall be present in every session bearing such testimony in every heart throughout all our deliberations. A study of our text reveals three things to which the Holy Spirit bears witness touching the lordship of Christ.

I. CHRIST'S ACT OF SACRIFICE.
"But this man after he had offered one sacrifice for sins forever". His sacrifice for sins is the ground of Christ's lordship. In his sermon at Pentecost Peter declared that God had "made both Lord and Christ, this Jesus whom ye crucified". Observe where the emphasis falls. He does not say this Jesus who became incarnate, or labored as a carpenter, or preached the Sermon on the Mount, or wrought the miracles, though all this is true; but "this Jesus whom ye crucified". The cross stands back of the throne. The enthronement is conditioned on the atonement.

The Death of Christ was a moral transaction founded in a deep necessity, none other than that fitness of God which is the real foundation of religion and the basis of all morals. Neither love, race, faith, nor sex has any but a passing meaning except in their relation to the holiness of God. Love is but its outgoing; sin is but its defiance; race is but its action on sin; the cross is but its victory; faith in but its worship". Christ is to us just what his cross is. All that he was in heaven or on the earth was put into what he did on the cross. We do not understand Christ until we understand his cross. It is not simply a historic event by which we set our calendar; it is the sun of our heaven, the dynamic of our world. The question of all questions that concern mankind is the question of a redeeming atonement. On this question rests Christ's claim to the mastership of souls. It is here that the evangelical issue lies.

The preacher preaches to the divine purpose only when his lips are touched with a red coal from the altar wherein this man Jesus made his one sacrifice for sins for ever. Only thus have we a message for our age, if we hold that in the atoning death of Christ the world was redeemed by holy God once for all, that at the cross, and only there, sin was adjudged and broken, that there the race was reconciled and has its access to the grace and the face of God. There is no alternative way. To be right here is joy and salvation. To be wrong here is gloom and doom.

The futility of man-made schemes for removing the penalties of sin and bringing peace to the troubled conscience is illustrated by a contemporary master in literature, in a picture of inexorable law so severe and heart rending that it haunts the imagination. The scene is a bleak and almost treeless plain in the Wiltshire country of England, from which the concave cloud of night is just rising at the horizon like the hub of a pot. The young victim, attended by her husband, is closely pursued by the officers of the law. In the darkness of the night the fugitives have stumbled upon the stone circle of the Stonehenge, the ruins of an ancient pagan temple. She begs to sleep for a time, and covered by an overcoat, lies down upon an oblong stone, which once formed the altar on which prehistoric sacrifices were offered. But in the reckoning of those relentless messengers of the law, who are closing in like death shadows in the morning dusk, that altar is no sanctuary for her who is guilty of a capital crime. The comforted by her husband and sleeping on the altar, justice overtakes her. So does the dishonored law of God on every side press on the helpless and hopeless transgressor whether crouching in the scenes of pagan worship and sacrifice, or hiding behind the cloak of self-righteous morality, or reposing within the nicely wrought trens-work of a world philosophy. Such "gifts and sacrifices cannot as touching the conscience make men perfect."

"A more excellent way" is opened for us. "a new and living way dedicated for us by the blood of Jesus. Savage tribesmen, and even some of the great military powers, in the past offered up their prisoners of war to their gods. The Jews dragged their unwilling victims from farm and fold to the altar. But Christ voluntarily "offered up himself" and "by his own blood entered in once into the holy place, having obtained eternal redemption for us". True vicariousness begins when conscious love chooses and makes the sacrifice, and this Christ did when he "died for our sins". A substitute means one who stands under another to uphold his weakness or to sustain obligations on his behalf for which he is not fitted. Motherhood—and what emotions does the word enkindle and what memories awake!—motherhood in its entirety is but another name for vicarious sacrifice—doing for another who cannot do for himself. Indeed the first promise of redemption linked itself with a birth, for not only did the birth bring the seed of the woman into the scene of conflict and triumph, but itself was emblematic, setting forth the law under which the endowments of one life minister to another life which is yet in the making.

The fanciful poetry of the past traced in the passion-flower the symbols of redemption—the cross, the crown of thorns, the spear, the nails and the royal robe; but in our day science declares our planet itself to be a gigantic passion-flower exhibiting the sublime law of self-sacrifice working throughout its entire structure and development, as when one portion of a flower is sacrificed for the welfare of the flower as a whole and when the flower itself gives up its life in the fruit. All this is in keeping with the very nature of God; so that, measured by this test of sacrificial love, Christ, when he died for us, manifested his divinity in the uttermost degree.

The cross is the center of the divine normacy, the point of equipoise for the universe. It is the extended visible axis on which the whole moral world turns. It is here that our redemption is wrought out—it is here the great at-one-ment is achieved. It is here that our unbalanced powers find poise and our troubled hearts rest. Take

the case of poor dear William Cooper, who, confined as a patient in a lunatic asylum, suffered the pangs of remorse and despair. Rising one morning, feeling slightly better he takes up his Bible which in bits of madness he always fiercely threw aside, and opening it at random, lights upon a passage that breaks upon him like a burst of glorious sunshine. Let him tell his own story. "The happy period which was to shake off my fetters and afford me a clear opening of the free mercy of God in Christ Jesus was now arrived. I flung myself into a chair near the window, and, seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verses I saw were in the third of Romans: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to manifest his righteousness". Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, my pardon in his blood, and the fulness and completeness of his justification. In a moment I believed and received the gospel".

The Atonement Attested By The Spirit.

Read these two clauses together, for so they belong: "But this man, after he had offered one sacrifice for sins for ever"; "Whereof the Holy Ghost also is a witness". The witness of the Spirit to the death of Christ is the effective dynamic in regeneration. On the day of Pentecost when the disciples testified to the crucifixion and resurrection of Christ, the Spirit also bearing witness, the people were pricked in their heart, cried out repenting, believed, were baptized and added unto the Lord. This is still the way of conquering evangelism. Anything else is a counterfeit.

And the witness of the Spirit to the sacrifice of Christ is the winning force in sanctification. "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me".

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride".

My pride, my pride; contempt, contempt—when I survey the cross, I pour contempt on my pride on all my pride. This is the true sanctification, grounded in the sacrifice of Christ and witnessed unto by the Spirit.

And here again, as the Holy Spirit brings home to our hearts the mighty witness of the cross, are our souls set ablaze with devotion to do his will. This witness supplies the abiding motive for service. We too often dishonor Christ and grieve his Spirit by our little self-seeking pieties and tepid conventionalities. The atonement is entirely misunderstood if it appear to make its final appeal to our own religious self interest. We cannot consistently accept the forgiveness sealed with the covenant blood and then repudiate that larger ethic of the royal law of liberty by which we are free to lay down our lives for others. In the words of our beloved brother, Dr. Reuben Saillens of Paris: "Christ died for us; that is the sum of religion. We must die with him for our brethren; that is the sum of morality".

II. CHRIST'S ASSUMPTION OF AUTHORITY

"He sat down on the right hand of God". From the atonement we go on to the enthronement. The cross did more than reveal the beauty of Christ's character, it gave him his supreme place. It gave him the name that is above every name. "He became obedient unto death, yea, the death of the cross. Wherefore God highly exalted him". The humiliation led straight to the exaltation. Death was for him the pathway to glory. For it was by dying and rising again that he was declared to be the Son of God with power. It was a dark and lonesome way to tread, but our Lord knew it would bring him to the right hand of God the Father Almighty; and so he hastened to the cross, saying: "The hour is come, that the Son of man should be glorified".

In Holman Hunt's painting, "The Light of the World", Christ is seen crowned with two crowns and clad in two robes. One crown is gold, the circlet edged with rays and set with jewels. This

must be an ancestral eternal crown placed upon his brow by a royal Father in token of his right to rule. The other is a crown of thorns, placed there by enemies as a token of hate and a badge of suffering. And lo, a miracle! The thorns have lost their sharpness now, the dead bramble lives again and has put forth leaves that shall be "for the healing of the nations" and flowers fairer than the lilies of sweet Esdraaelon's valley. And there are two robes. He is clad in a seamless robe spotlessly white, such as priests wear when they minister in holy places. And a priest he is. A great Highpriest. He has offered the sacrifice and now gathering in himself all that we ought to be and cannot, he enters within the veil to make atonement for our sins. But there is another robe—too rich for the priestly office. None but kings should so clothe themselves, in the glory of tapestries of the thread of gold, with braid of pearl and pattern of woven jewels. None but kings should wear a brooch like this. One side, like Aaron's breastplate, is studded with the twelve precious stones of the tribes of Israel; it is the Covenant of the Law. On the other side flashes the circle of eternity with the twelve precious stones of the foundation of the New Jerusalem. Between these, with one of its arms stretched out to each, is a cross, binding the Old Covenant and the New and holding in place, upon the bosom of the wearer, the robe of divine sovereignty.

Christ, our royal Highpriest, has entered into the Holy of Holies by his own blood. Until he comes again at his Second Advent, how can we be assured that his sacrifice is accepted, that he is faithful in all his promises, and how can we realize his presence and power?

The Spirit's Witness to the Enthronement.

"Whereby the Holy Ghost also is a witness to us". Christ being seated at God's right hand, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost". As Christ sat down in heaven, the Paraclete, the other Comforter whom he was to send, "sat upon" each of the believers, indicating that henceforth he was to find within the church his seat or "see", where he should interpret and mediate the lordship of Christ. Seated in heaven and seated in the heart of the believer, Christ is acclaimed King, for "no man can say that Jesus is the Lord, but by the Holy Ghost". In the words of the sainted Gordon, "As the sound of the golden bells upon the highpriest's garments within the Holiest gave evidence that he was alive, so the sound of the Holy Ghost, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great Highpriest whom they had seen passing through the cloud-curtain, entering within the veil, was still living for them in the presence of the Father". Not within the papal "see" or on any official "cathedra" is the throne of Jesus Christ's Viceregent on earth, but within the heart of a New Testament church gathered in prayer, with one accord, in one place, seeking to know and follow the divine will. The golden bells, the golden bells, heard in the voice of the Spirit testifying to the life of our great Highpriest as he intercedes on our behalf before the face of God within the veil!

In the Revelation, John describes three great Christophanes which he beheld, while "in the Spirit on the Lord's Day". A glimpse at these records will help us understand the Spirit's witness to the lordship of Christ in its various bearings. When told by the elder concerning the Lion who prevailed to open the book, the title deed of man's redemption, John turned to look upon him; but turning, he beheld, and lo, in the midst of the throne, stood a Lamb as it had been slain. There he is, the slain Lamb on the throne. The Victim has become the Victor; the Sufferer has become the Sovereign; the Priest is Potentate; the Lamb, with his purity is also the Lion with his power. Our object in this Convention is, first of all, to reach the world, and to send the gospel of life to its uttermost limits. Our best preparation for such a challenge is the Spirit's witness to the Lamb on the throne. Let us like John behold this Lamb, this Lion on the throne, and we

shall be ready for all that God wants us to do or endure.

Once more, on the isle of exile, John turned to see the voice that spoke with him, and being turned he saw seven golden candlesticks and one girl about the breasts with a golden girdle, and his countenance was as the sun shining in his strength. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold! I am alive for evermore". As the glorified Christ came to John on Patmos, so he promised to be with us through all the days—the strong and shining Christ walking in the midst of his churches. On the morning after his resurrection Jesus said to Mary in the garden, "Touch we not, for I am not yet ascended". You can read that text as well by taking out the two negatives, thus: "Touch me, for I am ascended", or "Touch me, when I am ascended". The true meaning of the ascension is grasped by Paul when he says, "He hath ascended—that he might fill all things". His ascension was the assumption of his omnipotence and his omnipresence. It was the fulfilment of his declaration: "All power is given unto me in heaven and on earth"; and of his promise: "Lo I am with you all the days, even unto the end of the world". So can we touch the ascended Christ; and so does he touch us as when he laid his right hand upon John, saying, "Fear not". Thus secure in his all-power and his all-presence, we have a safety and a peace that may not be taken away. It is told of Phillips Brooks that one day on the Atlantic, when he was in his stateroom, alone, with the curtains drawn, some one going down the passage overheard him in prayer and caught his words and wrote them down. The great good man was saying: "O Lord Jesus, thou hast filled my life with joy and peace, and to look into thy face is earth's most exquisite delight". We should not rest, any of us, until we know Jesus Christ in that way, as the personal friend in intimate communion with whom the sorrows of life pass away and all difficulties are triumphantly faced.

Still another vision of the triumphing Christ did John have: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head he wore many crowns. And he hath on his vesture and on his thigh a name written: KING OF KINGS, AND LORD OF LORDS". Let us lift up our eyes to see the conquering Hero as he comes and eagerly follow in his train". Long ago in the city of Florence under the preaching of Savonarola, the people were swept by a great religious enthusiasm, so that they made a bonfire of their vanities, and threw upon it the instruments of their pleasure, the gewgaws of their dress. Then they paraded the streets of the city in holy fervor, and thronged the Duomo day after day, with the one chant of "Gesu e Re" ("Jesus is King"). And in this Convention we desire that the same Spirit shall sweep over us, and through us, and that every lip will involuntarily repeat that word, "Jesus is King!" and every heart resolve to do the utmost to make him King.

III. CHRIST'S ATTITUDE OF EXPECTANCY.

"From henceforth expecting till his enemies be made his footstool". What an open window is this word "expecting" through which streams an illuminating light! It means to look for, as when one is hunting for treasures; to wait for, as sailors wait for the dawn or the sower waits for the harvest; to watch with desire, as a hungry child eagerly gazing at the hand that offers bread; to anticipate, as bride looking forward to her wedding day. So is Christ expectant, looking forward to the full fruition of his messiahship, "when all things shall be subdued unto him".

In Fra Angelico's painting of the Crucifixion he summarizes the history of Christianity in a group of saints kneeling in front of the cross and representing the grand unbroken pageant of the redeemed, who through the centuries have marched past Mount Calvary onward to heaven's gate—a noble array of saints and martyrs, men of action and

men of prayer who found their salvation and their inspiration in this central fact of history and laid at the foot of the cross their wondrous contributions to the Redeemer's Kingdom. It is this perspective of history and the sincerity with which these worshipers adore the object of their faith that make this one of the world's greatest religious paintings. It is great with the greatness of Christ's expectancy of complete and ultimate victory:

The Spirit's Witness to Christ's Expectancy.

Said Jesus, "When he, the Spirit of truth, is come he will guide you into all truth: and he will show you things to come". Things to come! He will show you things to come! What are these things to come? They are the things of Christ's expectancy. Yes. The Spirit is our Comforter and he comforts us by showing us things to come. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit".

At the battle of Salamis, the Persian ships, many and strong, in double crescent lines, blockaded Piraeus harbor. The Athenian vessels, few in number, were crowded within it. When the sun had set the night before the battle, the commanders went from ship rousing the courage of the soldiers by brave encouraging word. Aeschylus, the great tragic poet who has left us the description of the battle, says that in doing this the commanders "comforted" the soldiers—comforted them by stirring them to loyal and patriotic conflict. The highest comfort which the Spirit brings is not that which some fine souls would feel living in a coterie, painting angels with tips of soft flame on their white foreheads, and soothed by elysian dreams. But his surest comfort is when he imparts to us the expectancy of Christ which, with the force of a demand and with compelling power, drives us on in the conflict that aims to make Christ King over all areas of life where his rule has not yet been established.

In his essay on Milton, Hazlitt has this glowing and suggestive sentence: "Milton seized the pen with a hand just warm from the touch of the ark". And so was Milton's imagination fired and his genius sanctified until they shone and burned with a mystic flame. He took his pen in hand after he had touched the ark in consecration. Isaiah saw the Lord sitting on the throne, high and lifted up and his train filling the temple. From Heaven's hot hearth the glowing coal was brought. Unshaking he kissed the cleansing fire. Purified thereby he went forth in the name of the Lord of hosts. In the legend of the Round Table the Knights of Arthur rode forth into the wild wastes of the Kingdom of the Beast, intent on righting wrong, and giving help to the oppressed. Never a day should pass without its gallant deed. But before they started they held the hand of their King, looked into his face, took his oath and set out in quest of the Holy Grail. We, too, are dedicated to similar enterprise. We possess the Sword of the Spirit and the Keys of the Kingdom. But with all this we shall achieve only as we go with a fresh vision of the enthroned and expectant King.

"I watch them drift—the youthful aspirations; Shores, landmarks, beacons drift alike! Yet overhead the boundless arch of heaven Still fades to night, still blazes into day. But Christ! My Christ! Thou wilt not drift away!"

A daily paper of Blue Fields, W. Va., recently began the publishing of the New Testament in daily installments. It is good news.

One paper published in Mississippi which has never expressed any sympathy with the prohibition law now expresses the conviction that the law is no joke. Every case tried before the recent federal court in Jackson, is said to have resulted in conviction. The judge who was sometime back thought to have given very light fines has concluded that it takes a stiff sentence to stop this business of bootlegging and he gave them the limit in most of the late cases.

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Continued from Page One

The recommendations were referred to a committee of one from each state. The recommendation with reference to the time of ending the campaign was referred to a committee composed of one from each state. The recommendations with reference to the time of ending the campaign was referred to a committee composed of the state secretaries and one other from each state.

NOON MEETING.

The brethren were determined that no time should be wasted at this convention so at noon Dr. Ben Cox conducted a noonday meeting for testimony and prayer. President George Burnett of Tennessee Woman's College made a talk in which he gave a number of testimonies to answered prayer, the last case being that of a young lady at his college who was led by a season of prayer to give \$275, most of which will go to the mission to Jews in Jerusalem. Mr. Miller who has taken great interest in the Jerusalem Mission there gave an interesting testimony to the power of God in saving a poor drunkard from the curse of drink. Mr. Miller is an active layman. Then many requests for prayer were made for them to God, led by Dr. A. J. Barton of Louisiana.

Wednesday Afternoon Session.

The meeting began with singing "Pass Me Not" and the devotional exercises were led by Dr. Stevens of N. C. who had the people repeat in concert certain passages of scripture ascribing lordship and preeminence to Jesus Christ. Dr. A. J. Barton moved the appointment of a committee to whom resolutions be automatically referred; carried. Dr. Cody reported for the committee on better publicity, recommended that the present publicity department of the Conservation Committee be enlarged to be the medium of publicity during the sessions, using the bulletin and secular press, co-operation with the denominational papers and the publishing of a clip sheet, furnishing display advertisements for schools and pastors and others; this to be experimental and temporary, during the present campaign, to be paid for as at present.

Dr. Margan offered resolutions which he asked be referred to a special committee to report next year. They propose that instead of annual meetings of the convention, we have meetings once in three years and that the membership and duties of the Executive Committee be enlarged, consist of not more than 300 members elected by the Convention from the states in proportion to their contributions. This committee to meet annually, the president of the convention to be chairman of the committee. The proceedings of this committee be published annually. Their meetings to be open to the public. The committee to whom the resolutions are referred are E. Y. Mullins, R. H. Pitt,

F. S. Grower, J. E. Dillard. But the motion to adopt was lost.

Dr. Wm. Lunsford's report of the Board of Relief and Annuities was read by Dr. Crouch of Arkansas, of which we give simply a digest:

Ten million dollars as the ultimate goal for the ministerial relief work of Southern Baptists was recommended to the Southern Baptist Convention Wednesday afternoon in the fourth annual report of the Relief and Annuity Board by Dr. William Lunsford, secretary. The Board is due to receive \$2,500,000 from the 75 Million Campaign, and the denomination is pledged to raise \$2,500,000 additional for this branch of its work as soon as the present campaign has been completed. In order for the families and through the annuity department of the board to encourage young ministers to provide for an income for their old age through paying a small premium each year—this premium taking care of about one-fifth the actual cost of providing such income, the remainder being borne by the denomination as a mark of its appreciation of the services rendered by the ministers—a much larger sum is needed, Dr. Lunsford says.

During the past year, the fourth of its existence the Relief and Annuity Board has carried a total of 804 beneficiaries on its rolls, 511 of them being aged ministers and the 293 the dependent widows of ministers. This is twice the number of beneficiaries cared for by Southern Baptists prior to the organization of the Board, Dr. Lunsford said, and the stipends given them have been twice as large as those given prior to the launching of the work on a Southwide scale. There are over 900 members of the annuity department of the board.

The Board's receipts for the year from the campaign were \$277,735.65.

This board has today invested assets of \$1,149,089.52, of which \$419,029.25 are in the relief department and \$730,061.27 are in the annuity department. It has paid out to old preachers over a hundred thousand dollars a year for three years. In three years Mississippi has paid into the relief fund \$11,009.90 and her old preachers have received \$12,272.61. Or in the past year Mississippi gave \$2,851.88 and received \$4,785.67. This does not look good to them who believe it is more blessed to give than to receive.

Dr. Crouch earnestly urged every preacher to take the benefit of the annuity fund by taking a policy which will guarantee to him an annual income when he is helpless; or to his family when he is dead.

Dr. Lunsford stated that the Annuity Department without any further gifts would be able to pay out to beneficiaries \$100,000 a year. He told of Rev. Joe Tally who as a young man invested in the annuity plan and shortly afterward became a hopeless invalid and now is a beneficiary of this fund. Dr. H. A. Porter of Atlanta spoke to this subject under the title of "The Task Golden". He told of his father who when old and incapacitated for his ministry lingered for a while and went home having a widow with eight children, the oldest only 15 years old. She laid her hand upon his head and prayed for her son to be a preacher. He was afterward converted and answered the call. The denomination had then no relief and annuity board and gave his father a monument but did nothing for those who were left. Mary anointed Jesus while he lived, while Nicodemus and Joseph of Arimathea contributed a sepulcher and burial. Let us help these old preachers while they live, and care for their dependent widows when they are gone. A school teacher was rebuked by a bank teller for moistening her fingers with her tongue as she separated the bills she counted, for said he they have microbes on them. "Microbes!" she replied, "No microbes could live on my salary." This may not have happened to a school teacher but it might have happened to many a preacher. A preacher was heard to announce his text, "Man shall not live on socks alone."

The Report of the Conservation Committee was read by Dr. Scarborough. The year 1919 brought us mountain peaks of vision and victory. Since then we have been much in the valley where storms

have passed over us. It has been a period of examination and criticism, but none of these have destroyed the loyalty and determination of our people. We have progressed in information, inspiration and prayer in unity and coherence. More than half a million souls have been led to Christ. Our churches have had to build and enlarge to accommodate the growing congregations. The multiplication table has been taxed to keep up with our progress. We have developed strong leadership. We have a new sense of stewardship. We are winning in a better publicity; the Baptist papers are being better appreciated. The Sunday School Board and the book houses are extending under their ministry. More than 500 banks have failed in the past two and a half years but no Baptist institution has gone down. Two thousand churches organized in two years. We are pressed on every hand but not cast down. We have grown in liberality. We have gone from eleven million dollars to more than 35 million. We have won out in faith and loyalty to the truth. For all this we raise our hallelujahs. The publicity department has done royal service. Over 7 million tracts have gone out and many valuable articles to the denominational papers. The speaking campaign this year has not been up to other years in intensity. Explanation was made in answer to the complaint that some objects had not received their apportionment. This was given in the Record a few weeks ago. Hope was expressed that the borrowing from one fund by another would be repeated.

Recommended: That we keep sacred the campaign agreements and quotas; to preserve confidence. That we cooperate in pressing the doctrine of stewardship, regular systematic giving weekly and monthly, and regular remittances by the boards and treasurers. That we put on a soul-saving and revival campaign, using the summer and fall in the country churches. Let's baptize half a million next year. Plan for it. The past success inspires us. That the states join in a plan for a south-wide move to lead all new or unreached members to help in the remaining period of the campaign. Have another victory week. That the convention urge the churches to bring to complete victory the campaign. That the Conservation Commission be continued for another year. Let us face the future resolutely. We have won; we are winning; we will win. Christ has led us all the way through and he will lead us through and out. He shall not fail nor be discouraged. We are doing his work for his glory, seeking his world will by his truth. It is not ours to question. God's people have triumphed over difficulties and troubles in the past. None of these things have stopped their progress. Daniel made his reputation not by getting into the lion's den; but by getting out. Big things call Southern Baptists to their best. We have great liberty which we must use not to pull down but to build up. Let us preserve both our liberty and our institutions. We must go onward and upward. The joy of the Lord shall be our strength. No faint heart reaches the promised land. A swollen Jordan is on the border of the promised land. The Baptist promised land is just ahead of us.

Dr. A. C. Cree representing the State secretaries read an appeal for a supplementary campaign to bring the 75 million subscription to full payment. It stated that a majority of our people did not subscribe, that half a million people had joined since the campaign, and many have moved their membership without transferring their pledges, and there is great need of instructing all our people, and asked to celebrate victory week by a similar round-up in November next.

Dr. Geo. W. Truett spoke to the report. He called for a show of hands by those who were at Atlanta when the campaign was launched, one of the most significant hours in the history of Baptists. It had a thrill, a summons, a challenge never felt before. The whole Baptist hosts from dugout to palace have felt the thrill of this campaign. Men from the fastness of Europe felt the call and joined in happy Baptist fellowship.

Thursday Afternoon.

During the noon recess Mr. E. C. Miller of New

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York made an address in the interest of the Jews in Jerusalem. He told us that many Protestant mission societies are working in Palestine, the missionaries numbering 459 beside those of Greek and Roman Catholics. Four young people were introduced who were yesterday appointed by the Foreign Mission Board for work in Palestine, and the people pledged them their prayers and support.

Dr. J. C. Owens, as soon as the Convention was called to order, read the committee's report on the Foreign Board's Report. It was brief and contained a few essential figures and facts. It was shown that while our gifts fell short this year, every department of the work in the foreign fields showed advancement and improvement. It was recommended that all European and Asiatic relief be sent through our own board, that the board still cooperate with other of our boards in work among students, that churches and state boards promptly forward all money collected. We are at a crisis in foreign mission work. We must immediately enlarge the work or prove recreant and we must face the necessity for larger offerings to this work. Dr. Owen in his speech urged that the Foreign Board was well equipped to administer the relief for Europe and Asia, and in this way we can keep track of the Board in the minutes be read by all our people. The most popular book in his library is the minutes of the Southern Baptist Convention. We thank God for the open door. Unless we enter the doors open to us God will shut them to us in the future. In the recent war it was necessary to send men abroad to fight for our principles or we should have had to fight it out on our own shores. So it will be in the Lord's work in which we are now engaged.

Dr. Love instead of making a speech put his message in the annual report and urges its reading. The missionaries at home on furlough were introduced and spoke. The first was S. L. Watson from Brazil, who said he was a happy missionary. No missionary enterprise can succeed without propaganda. The missionary is a propagandist of the doctrine of the new birth. This is specially needed in a Roman Catholic country. They know nothing of this truth, but depend upon sacramental salvation. The publishing house in Brazil is doing much to counteract this false teaching. Regeneration is a miracle of divine grace about which Catholics are as ignorant as Nicodemus. The books we publish are eagerly sought after by the Brazilians. People who are kept from the churches will accept and read a tract. This is the leaven which we are introducing into the life of Brazil.

Brother David Bryan of the North China mission was introduced. He had seen many times in China dogs fighting over the carcasses of infants, some of them thrown away before death. He told of horrible experiences amid famine conditions in China. An Italian Peter Cheminelli was introduced, but from where we sat it was impossible to understand what he said. But he talked all over from head to foot and we didn't hear anybody contradict him, but he was well applauded. He is a graduate of a college in Italy and is now a student in the Seminary in Louisville. The next man introduced was a Rumanian, P. Andrisan, who is just finishing his course at the Louisville Seminary.

Missionary J. L. Rogers was introduced. He is in school work in Shanghai but says the school is doing evangelistic work, teaching the Bible six days in the week. China is being transformed. The places that were built to oppose Christianity are now used to spread it. Then O. P. Maddox of Brazil spoke of the effects of the 75 million campaign on the foreign field. Baptist had to establish schools because in the public schools the crucifix was installed and worshipped. No cheer ever came to missionaries hearts like the word "Victory" which went over the cable to tell that the 75 million campaign had succeeded. A. B. Christie, of Campos Brazil was the last speaker.

THE LOUISVILLE SEMINARY

Dr. Mullins introduced Mrs. Ella Broadus Robtson, daughter of Dr. Jno. A. Broadus, who did not make a speech but who grasped the gavel giv-

en by her father fifty years ago. Mr. Joshua Levering was also presented as one of the two men present who were at the Convention in Raleigh 50 years ago. Mr. Levering said his connection with the Convention went back to the civil war. He still moves with alertness and speaks with vigor. He reviewed the history of the Seminary through the sacrificial years to its present large outlook and equipment. One of the younger professors, Dr. Powell of the History Department told of how he was drawn to the Seminary as a student and of how grateful he is for this providence, and for the present personnel of the faculty which has meant so much to him. Ignorance, inequality and prejudices are there thrown into the Crucible and there comes out men ready for service to the ends of the earth. God seldom calls prepared men to preach the gospel, but he calls men to prepare. The Seminary is God's offer of assistance, of discipline for the work of ministering. Abimazl out-ran Cushai because he had a message in his heart. The preacher that has the message will get the ears of the people. A negro preacher had prayer earnestly and repeatedly for power; when he had repeated the petition a dozen times, a little yellow negro rose up and said, "Bre'r Johnson, 'taint power you need; it's ideas." There is no such thing as abstract truth in preaching. It is all concrete. It must be embodied in the man. The stamp which the Seminary puts upon a man marks him wherever he goes. He is a missionary and has a passion for souls.

Dr. Scarborough expressed gratitude for the privilege of making a report for the Ft. Worth Seminary though it is not under the control of the Convention. The school has not received less money but it has needed more on account of growth. Receipts this year were \$116,000. Enrollment this year surpassed the previous year by 100. Over 700 men and women have attended. There are several departments. The regular theological department has this year the largest graduating class in its history. The department of religious Education trains not only preachers but lay workers. The Department of music is preparing workers for the churches in this field. Special emphasis is put upon the department of missions led by Dr. R. T. Bryan, long a missionary in China. The Department of Evangelism trains and inspires men and women to lead the lost to Christ. During the past year faculty and students have witnessed 14,000 conversions. There is also a correspondence course for those who cannot go to the Seminary. This has been in many ways the best year. Need many improvements and additional building and endowment. There is a most glorious fellowship between the presidents and faculties of the three southwide theological schools. There is no unwholesome competition. There are nearly 1000 volunteers for mission work in our Southwide Baptist schools. Our pulpits at home must be supplied. There must be trained Sunday School Superintendents and general workers in the denomination. The Seminaries and Bible Institute must train these people for their work. Not to furnish them the opportunity is to smother the volunteer spirit.

Dr. H. A. Tupper introduced a motion to express appreciation of our Baptist brethren Warren G. Harding and Charles E. Hughes for the valuable service rendered the world in the Conference on Disarmaments. Adopted.

Wednesday Morning.

The people were running to get into the tabernacle before 7:30. There were two reasons; one that there was going to be a crowd; the other that a rain was chasing them in. The rain didn't sound bad, after you got inside for it made music on the low roof and it meant refreshing after a sultry day. But the music of the rain was soon drowned by the thousands of voices inside led by Robt. H. Colemaan, accompanied by the piano and the xylophone. The lights blinked on us seriously but the music flowed on, welled up and rolled out. "Shall we gather at the river", "Nearer, My God to Thee" and on and on made us glad that there's going to be and is much singing in heaven. There are people who think there is no singing this side of heaven equal to that of the

Southern Baptist Convention. This was one time that the rain probably prevented an overflow for the house would not have held the people wishing to come if the weather had been good. As it was it was a "big house". Dr. A. J. Holt led in a fervent prayer. Pastor W. F. Powell of First Church, Nashville read the scripture, tenth chapter of Hebrews and led in prayer. Dr. S. J. Porter announced his text from Heb. 10:12-15. As the sermon is published in full in the Record only extracts are made here. Jesus is here portrayed as the Suffering Savior, a Victorious Sovereign and an Expectant Lord. Act of Sacrifice, Assumption of Power, Attitude of Expectancy. His Sacrifice, Assumption of Power, Attitude of Expectancy. His sacrifice was forever. Suffering leads to Sovereignty. Peter says "This Jesus whom ye crucified, he hath made both Lord and Christ. The cross is the way to the throne. We do not understand Christ until we understand the cross. True vicariousness when love consciously chooses and willingly makes the sacrifice. The cross of Christ is the axis of the moral universe. The preacher magnified the central truth of the gospel. He proclaimed the cross as the wisdom of God and the power of God. But he preached it with a passion that is born only of personal experience realized at the foot of the cross. Those who have read Dr. Porter's books know him to be a great student and interpreter of Scripture. But tonight he was more; he was a true preacher of the gospel of the atonement and enthronement of Jesus. By an illustration from the battle of Salamis the preacher showed the Bible meaning of the word comfort which is the peculiar work of the Holy Spirit in believers, namely to put strength and heart and purpose and power into them.

Thursday Morning.

The people come sifting into the strains of "Take the name of Jesus", and "God will take care of you". Then a chorus of scripture quotations about the peace of God. Brother Coleman directs and inspires the singing. All the way my Savior leads me draws out a volume of song. The minutes were read, but the brethren had in their hands a copy of the Convention Bulletin which now appears each morning with a brief summary of the previous day's work and some announcements.

Dr. McGlothlin reported on the Memorial which last year came to the Convention from the W. M. U. asking that women be appointed on all boards of the Convention and the Executive Committee. He reviewed the history of the matter, reading the original memorial and the various actions taken with reference to it up to date. The women asked the boards and committees be enlarged so as to include women. The committee last year recommended that 1/4 of boards be women and then report was referred to a committee to report this year. This last committee recommends that women now have all the rights that men have, that this body however cannot recognize other bodies in the constitution of its boards, that is women may be members of our boards but not as members of the W. M. U. Article 5 of the constitution to be changed as follows. Each board to have 18 members residing near the locality of the board at least 3 to be women and at least six other women from the South at large out of twelve.

The Executive Committee shall have 12 extra members, six of them women. Dr. J. W. Porter of Louisville made a vigorous plea that we stand by Paul in his inhibition against women speaking in public assemblies. He told the story of a woman speaker who challenged the men in the audience with the question, "Where would you men be now if it were not for women?" Some man ventured the reply, "In the Garden of Eden."

Dr. A. J. Barton offered a substitute providing that committees and boards be nominated and elected irrespective of sex but upon their personal qualifications for these offices. Dr. McGlothlin objected to this as passing the buck to the nominating committee and making an annual problem. He did not agree with Dr. Porter's interpretation of Paul. Dr. Barton insisted that there be no discrimination, but the best be elected to serve whether

(Continued on page 9)

BASIS FOR CHRISTIAN UNION.

Ben Cov.

Extract from sermon on "Why I am a Baptist" Sunday evening, May 7th, Central Baptist church Memphis, Tenn.

Another reason I am a Baptist is because the Baptists furnish the most reasonable basis for Christian unity. There has been a good deal of cheap talk about church federations, etc. We must not forget that proximity is not unity. If I were the Irishman and the bear would be very closely united then the Irishman caught the bear but could not turn him loose. Uniformity is not unity. To herd a large number of people into a religious enclosure does not really unite them. I maintain that the Baptists furnish more things upon which Christians in general could reasonably unite than any other denomination. For instance, their view of the Bible as being God's Word and the standard by which all creeds and conduct must be judged, and that the Bible is a sufficient rule of faith and practice.

In the second place, we stand for a regenerated church membership. Any churches will receive regenerated people.

In the next place, their stand on the question of baptism. Churches everywhere will receive the baptism of the Baptists, because the leaders in all Christian denominations, including the Roman Catholics, hold that Jesus was baptized by immersion and that immersion was universally the practice of the early Christians. Just here let me remark that John Clark Rippath, perhaps the world's greatest historian, says "I should not readily admit that there were Baptist churches as early as 100 A.D., though without doubt there were, as all Christians were then Baptists."

Besides this, the leaders in all Christian denominations agree that the word "Baptizo" means "immerse" and nothing else.

In the next place their view as to the relation between baptism and the Lord's Supper. All Christian denominations agree that no one should come to the Lord's Table until he has been baptized.

In the next place their views of church government, which is a church government of the people, for the people and by the people. The government of a genuine Baptist church is perhaps the purest democracy in the world. It is a striking fact that Thomas Jefferson testifies that when he wrote the Constitution of the United States he received more help from the constitution of a little Baptist Church than from any other source. The world is now hungry for democracy as never before. Autocracy, thank God, is never so unpopular as it is now. Dr. Mullins tells the story that the king of Sweden was addressing a body of business men and said facetiously "Business is bad. You business men are complaining of bad business but the King's business is in the worst condition of any business with which I am acquainted."

It is a striking fact, also, that the President of the United States is a Baptist. Also the Secretary of State, one of the best the nation has ever had, and that the most influential man in Europe today is a Baptist, the little Welshman, Lloyd George. I think Dr. Gambrell told the truth when he said, "Lloyd George has more power in his little finger than King George in his entire body." He has come to pass that a Baptist now has the appointment of the bishops and archbishops of the Church of England, and let us not forget just here that the famous Baptist preacher, John Bunyan, was cast into jail because he refused to conduct his meetings according to the Rubrics of this same Church of England. It has also come to pass that no European nation would dare to take any very important international step without ascertaining "How does Lloyd George stand on the question?" It is a striking fact, too, that the King of England has conferred on Dr. John Clifford the Order of Companion of Honor, which is a coveted distinction given only for merit and

valuable public service. There are only 28 in all the British Empire who have this honor. Don't forget that this same Baptist preacher, John Clifford, is the man who, a number of years ago, was one of the "passive resisters" against taxation for religious education, and quite a number of times the bailiffs went to his residence and seized different household articles and sold them at public auction to pay the taxes.

Yes we are in a wonderful era of democracy and I insist that if Christian people really wish to find a basis of union they can find it in Baptist churches.

THE PRODIGAL SON.

By Samuel Judson Porter.

It seems to me that the moving thought in this great story is the discovery and unshackling of individuality. The young man, to begin with, is lost under the burden of possessions. He begins his out-going career with the prayer, "Father, give me the goods." The prayer was granted. He got the goods. Away he went. He journeyed far. He lived riotously. His substance was wasted. At last he came to himself. Personality began to emerge. The real man asserts himself, saying, "I will arise." Stripped of mere things, nothing left but himself, he starts back home. He returns to his father with another prayer on his lips, "Father make me." What a difference between the two prayers: "Father, give me;" "Father make me." The one was for possessions, the other for personality liberated. It is the story of the freeing of a soul. Rodin, the French sculptor finely brings out this interpretation in his famous marble statue on this subject. The supreme moment with him is the prodigal's "coming to himself." There are no externals whatever, not a suggestion about swine—not even rags to screen the prodigal's shame; he will have us understand that a naked soul is wrestling with God. The statue is a marvel. The lines are executed with a haunting beauty, while the face and pose express entreaty that is nothing less than passionate. The dominant impression of it is of two arms straining to heaven in an agony of prayer. The soul has gone so low that it can go no lower, the way back has been lost, and a cry seems to be going up that would rend heaven itself. It seems to be a translation into stone of this passage from David's penitential Psalm:

"Have mercy upon me, O God, according to thy loving kindness;

Wash me thoroughly from mine iniquity,
And cleanse me from my sin,
For I acknowledge my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight."

BEG TO DIFFER

I think you were unfortunate, or unwise in your use of words to show your displeasure for those preachers who still use the King James version of the Bible. You say for one to use such a Bible "is nothing less than tragic." Webster says that the word "tragic" means calamitous, fatal, terrible. And you say it is pitiable and a preacher renders himself ridiculous and commits a sin in persisting in reading the old version—I am one of the tragedians and impose a calamity on my congregation and act ridiculously every time I read the Bible if different from Revised Version. If your conclusions are correct.

I have always been taught that our Bible was inerrant and inspired. I am sure you will say that you had reference to the errors in translation.

I keep a copy of the Revised Version but when I want what I love best I take the old Bible, even if it does say, "How long halt ye" instead "How long go ye limping" etc., and even if it does say bottles instead of wineskins.

I am generally with you in your editorials, but you butted me off this time.

Yours fraternally, Joel E. Rice.

WHAT SHOULD REAL CHRISTIANS DO?

According to reports in many Baptist papers, we now confront a condition that calls for the question above and demands that we answer. If reports are to be accepted as true, Modernists, like bubonic infected rats, are infecting almost all of our schools, our National Sunday School Committee, our ministry, and especially the young manhood and young womanhood of our country who are going out from our colleges and universities.

According to reports made by Drs. J. J. Taylor and M. T. Martin, one of our most highly esteemed and ablest educators, Dr. Poteat, is not only hopelessly infected with Evolutionism, but is a fearful spreader of the infection; yet he is at the head of one of our most influential Baptist schools.

According to one, Mr. Tegarden, a Unitarian minister, whose articles appear in the Baptist Record, many are going from Baptist and other orthodox schools into rank Unitarianism, and others are staying in orthodox churches and orthodox schools, pretending to be sound evangelical Christians, yet confessing to him that they are Unitarians. So the question, What should a real Christian do? demands answer.

First, I want to say that I do not believe that Mr. Tegarden, or any other writer, should make such statements about people as he made without giving the names and addresses of those charged with being such contemptible hypocrites. I mean those who profess to be Christians and are not, but hypocritically hold on to orthodox relationships for the sake of prestige, or for money. Schools, churches, preachers and people cannot act upon mere allusions or insinuations against unknown and unnamed people, therefore are cut off from remedying wrongs that need to be righted.

Mr. Tegarden says, "I am constantly meeting ministers in orthodox denominations, who say, 'Oh, I am just as much Unitarian as you are but I do more good for the cause of liberalism by remaining within the orthodox fold than you do on the outside,' etc. Then he decry their dishonesty, which it right to do, but it is not right to make such charges and not name the guilty; and I am of the opinion that it is not right to publish such charges in our papers without giving both the names and addresses of those thus charged. It is unfair to make thrusts against unnamed people. By doing the innocent and honest may be suspected.

This is not a question of shame or slander, which might justify withholding the names of the accused, but a question of supposedly honest beliefs, therefore there is no need to, nor reason for withholding the names of those charged with what is being done, and conditions demand that the approved may be manifest. In all of our writings on this momentous question, that concerns all Christendom, we should give names in full. If we can't face the accused, better keep quiet. I never could believe it just to make a charge against any class without naming the supposedly guilty. I do not question Mr. Tegarden's statements being true, but I do question the right of charging unnamed persons with as gross thing as hypocrisy.

Second, I want to say that if things are as bad as reported in the religious papers, those who believe in the Bible as the word of God, and Jesus Christ as the Savior of all who believe on Him, must come together and stand together on the fundamental things of Christianity, regardless of church lines or church relations. The underlying rock on which all Christian belief is built is the truthfulness of the Scriptures and the Deity and atonement of Jesus Christ. It is on the Scriptures as the word of God that we must rely for information and instruction about God and duty, and it is on Jesus Christ, God manifest in the flesh, that we must depend for salvation; therefore Christians must stand together on the

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fundamentals. Men may not see alike about some things the Scriptures teach, such as baptism, the Lord's Supper, Church polity, apostacy or preservation of the saints, etc., yet believe the Bible and in Jesus Christ as Lord and Savior, and be saved; but if we deny that the Bible is God's word, reject its plain statements, and turn away from Jesus Christ as "God manifest in the Flesh", and from the doctrine of God's creation, and the doctrine of the fall of man and his redemption through Jesus Christ, God's only Begotten Son, we are adrift on a fathomless sea of human speculation, without chart or compass.

The fundamental things are: First, the Bible as the word of God, true from the beginning. Second, all things created by God, through Jesus Christ, and for Him. Third, Man created in uprightness, now fallen in sin and lost, without redemption. Fourth, Jesus Christ, God's only Begotten Son, born of the Virgin Mary; both human and Divine; "very God of very God, and very man of very man;" died to redeem lost mankind, was raised for man's justification, and now stands as Mediator between God and men, making intercession for us.

Fifth, the doctrine of the resurrection of the dead and the final judgment, and that all must give account unto God, etc.

These are fundamental as Christian tenets, But all may be summed up in two statements. First, I believe the Bible, is God's word, given by inspiration of the Holy Ghost. Second, I believe that Jesus Christ was the Son of God, and is the Savior of all them that believe on Him.

All who believe that are Christians. Those who do not believe that are not Christians; for that is the "alpha and omega" of Christian belief. On these fundamentals, Christians must stand together and contend for the faith once delivered to the saints, or see the beautiful system of Christianity, which like the garment of our Lord over which the soldiers cast lots, is woven from the top throughout, torn to shreds by men who think themselves wiser than what is written. I do not fear for the word of God; of it "shall stand forever." I do not fear for Jesus Christ; for "He must reign till He has put all enemies under His feet." But I do fear for poor lost men who are subject to misleadings of men, and the delusions of Satan; therefore I say that the real Christians must stand together on the fundamentals of Christianity.

E. L. WESSON.

LEST WE FORGET.

Lest we forget and deem the earth so blessed
To be a place of unfulfilled desires,
O let us thank our guardian Lord and Savior
And lay our tribute on His altar fires!

Lest we forget the prayer so long ungranted,
May in the after years at last be heard
And our intensest longings may be wafted
Unto our God in our unspoken word!

Lest we forget the Christ-love so transcendent
The bars of time and circumstance can break
Let brother dwell with brother 'till His coming,
To prove how much of Eden love can make.

ALICE ABBOTT SHAW.

A CASE OF PREJUDICE

Prejudice is prejudging, to form a judgment or opinion in advance of sufficient information, and so based on partial or inadequate information or no information at all. It may be due to having heard only one side of a case, or to deductions and decisions from partial knowledge that is knowledge in part only. Opinions thus formed are often held with great tenacity, with all the more tenacity because of a subliminal consciousness that they are not well or securely founded. People with partial knowledge are thus hard to convince and resist the introduction of further knowledge because that might upset all their mental furniture and necessitate troublesome readjustments and thinking things all thru

Despite the economic depression that has prevailed during the past year a total of \$10,010, 148.78 in cash was collected on the Baptist 75 Million Campaign during the past conventional year, bringing the total cash raised on that forward movement since the beginning to \$35,487,409.77, according to a report of the Campaign Conservation Commission, presented to the Southern Baptist Convention late Wednesday by Dr. L. R. Scarborough of Fort Worth chairman of the commission.

The collections by states for the past year were as follows: Alabama \$366,389.67; Arkansas \$319,400.66; District of Columbia \$55,610.17; Florida \$167,053.67; Georgia \$747,000; Illinois \$78,163.32; Kentucky \$1,119,693.15; Louisiana \$224,793.55; Maryland \$111,065; Mississippi \$427,182.58; Missouri \$406,809.83; New Mexico \$45,000; North Carolina \$898,242.33; Oklahoma \$284,751.22; South Carolina \$700,000; Tennessee \$610,525.25; Texas \$1,073,365.56; Virginia \$1,062,000; and specials from all sources \$846,387.84.

BAPTIST 75 MILLION CAMPAIGN

COLLECTIONS.

States.	Regular Receipts.	Specials.
Alabama	\$ 366,389.67	
Arkansas	319,400.66	\$135,337.94
D. of C.	55,610.17	
Florida	167,053.67	
Georgia	747,000.00	
Illinois	78,163.32	
Kentucky	1,119,693.15	
Louisiana	224,793.55	105,320.00
Maryland	111,065.00	
Mississippi	427,182.58	
Missouri	406,809.83	
New Mexico	45,000.00	19,889.34
North Carolina	898,242.33	
South Carolina	700,000.00	144,000.00
Oklahoma	284,751.22	
Tennessee	610,525.25	45,453.00
Texas	1,073,365.56	321,887.56
Virginia	1,062,000.00	75,000.00
Foreign field specials		465,235.00

again, which is laborious, for thinking is hard work. Beside that, to change one's mind in any measure or any particular would be to acknowledge that one had made a mistake and was not infallible.

Of all prejudices those about matters religious are perhaps the most tenacious and the most unreasonable. This is due in all probability to the true feeling that convictions about religion are most vital and important. We do not wish to run any risk of losing what we have by abandoning it for an untried and an unknown quantity or value in some new thing about which we hear. Prejudice here is not a virtue but it is close kin to the virtue that holds fast to whatever of good we have rather than run the risk of losing it for something whose value is untried and unknown. The Bible says, "Hold fast to that which thou hast, that no man take thy crown." It is better to go slow than to go wrong. A gambler never makes a good or safe banker. But the Bible also says, "Prove all things; hold fast that which is good." The truth is the only thing that is safe, and it is the only way to freedom. But truth has a hard fight to get into our heads.

There is an interesting case of prejudice mentioned in the Bible, which is a profitable study. It is found in the first chapter of the Gospel of John, vss. 45-46. It is in so good a person as Nathanael. This is what is said of him: Philip findeth Nathanael and saith unto him. We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

It is evident from this story and what immediately follows that the best of men may be sorely afflicted with prejudice. Nathanael was an exceptionally good man, for he drew from Jesus the exclamation, "Behold, an Israelite indeed, in whom is no guile." This is high praise; it is almost like saying he was an ideal son of Israel. It was certainly a magnificent encomium to say that he was without guile, to know that the all seeing eye of Jesus could look him through and through and find nothing that resembled deceit and craftiness. And yet this simple sincere, transparent soul had allowed himself to pre-judge the claim of Jesus, and has for the time shut himself off from the truth. He had heard the clatter about Nazareth, much of it doubtless true. He had believed all the bad reports about the place and its people. This preoccupied his mind and excluded any new information. How often have our minds been prejudiced against people before we ever meet them, by the unfavorable comments we have heard. How often we have found ourselves under the necessity of revising our estimate of people after we have ourselves seen and heard them. Fortunately if like Nathanael we have the opportunity to convict our judgment and are willing to do so. Some people are pig-headed or bull-headed and refuse to come and see.

But prejudice may be overcome and mistakes corrected if there is a basis of sincerity in character underneath our partial knowledge or misinformation. Fortunately Nathanael was willing to learn. He seems to have had a way of opening his heart to God habitually for him to look it through and correct its faults. That seems to be the meaning of Jesus' words to him: Before Philip called thee when thou wast under the fig tree, I saw thee." That was his trysting place, the place where he bared his soul to the eyes of God and when he poured out his heart in supplication and worship. This is where and how he was like Jacob whose name was changed to Israel as he wrestled with the Angel of Jehovah and God changed his name to Israel because as a prince he had prevailed. Thus, he was "an Israelite indeed, a true son of Israel." This is the best preparation for the removal of prejudice. A man can learn more in a half hour's communion with God than in a day's reading of the best books. More than that he can thus put himself in an attitude of mind to learn the truth from the lips of men more readily and surely than any other way.

Nathanael was far from helpless in his prejudice. Many a man can be helped to the truth if he is half willing to come and see. Faith in the help of God will make us willing to avail ourselves of the help of men. Nathanael's answer to Philip was more curt than courteous, and yet he was willing to examine the evidence. He went with him to hear and see this new Teacher. A willingness to venture on hearing will bring us nearer the truth. He didn't go far till Jesus spoke to him kindly, showed him that he knew all about him. In the surprise of his newly acquired knowledge his faith comes to immediate bloom: Thou art the Son of God, Thou are the king of Israel. He found the one for whom his soul hungered, found him in an unexpected place and in an unexpected way.

With deep pain in our souls we say it: there are people who are kept back from the truth, who would be Baptists and have great joy in it if they had not blind bridle put on them securely, or been totally blindfolded by prejudice. Let us deal with them as gently as Jesus with Nathanael and win them to the truth and the joy of obedience.

The Religious Herald thinks it is time to take our business seriously when "Texas having already disappointed us in its gifts to Foreign missions, sends this year, less than half of last year's gifts, Georgia drops \$96,000, North Carolina \$140,000 and Virginia \$112,000."

We need to inquire of the Lord where the trouble is.

MISSISSIPPI WOMAN'S MISSIONARY UNION**OUR STATE OFFICERS**

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CORRESPONDING SECRETARY'S REPORT.

Woman's Missionary Union, Southern Baptist Convention, May 1, 1921 to May 1, 1922.

"Howdy and goodbye are constantly heard as people pass to and fro in life's procession. Partings seen inevitable, one solace being that there can be no final farewell to those encircled by kindred interests. In like manner there seems to be no first greeting from those whose welcome is sincere, for one finds perfectly at home as though like Topsy one had "just growed" up in it. And so this report shall be one of goodbye and one of welcome—the story of the leaving of Baltimore and the settling in Birmingham—the devoted friends in each place bridging the distance with their unfailing helpfulness. Thus will Baltimore ever live in the hearts of those she nurtured even as Birmingham increasingly weaves itself into the very warp and woof of Union ideals.

Last May you will recall that the W. M. U. annual meeting decided to move the Union's headquarters from Baltimore to Birmingham. June was given to planning for such a move and July to the packing therefor. In August the carload of supplies started southward, temporary headquarters being established in the home of the Union's treasurer, Mrs. W. C. Lowndes. A corps of workers was kept at Mrs. Lowndes' home for many weeks, so that the orders for Royal Service and other literature might be promptly filled while the Birmingham office was being made ship-shape. Deep and abiding must be the Union's gratitude to Mrs. Lowndes for this gracious hospitality and to the faithful office force who counted all things but loss, that they might see the work correctly transferred. Three of them worked for several months in the Birmingham office, initiating the new force into the time-honored methods of Union headquarters. For the new force let it be said that they were apt pupils.

It was golden September afternoon when Miss Ethel Winfield and I reached Birmingham, Miss Juliette Luther having preceded us. Right royally were we welcomed by the Baptists of Birmingham, the pastors and women who met our train thus putting the seal of their approval upon the invitation extended at Chattanooga. Early in October an exquisite reception was given by the Baptist women of the city in honor of the new headquarters, the occasion finding a parallel in the hearty welcome accorded the W. M. U. Executive Committee when in February its members from all over the South assembled in Birmingham for semi-annual meeting.

Just as the members of that committee were shown through the headquarters rooms so you may enjoy a description of the work done in each of

them, the added hope being that history will approve some such record of the same. The eight rooms of the headquarters are located on the southeast corner of the eleventh floor of the Jefferson County Bank Building, the main entrance being number 1111. In this room Miss Winfield has her desk, welcoming the many interested visitors and attending to many details. In the safe in this room are kept the daily receipts, which the W. M. U. treasurer's report will show are unusually large this year, bound copies of Royal Service and the annual meeting minutes and an adequate supply of the various W. M. U. organization pins, the sale of which has been remarkably fine. Especially to be noted is the smaller size of the W. M. U. pin, one purchaser having had hers attached by her jeweler to a signet ring. Another member plans to pass the pin every two months to the chairman of the society's banner circle for those months, while many societies honor their retiring president with the gift of a pin. It is popular for every member of the young people's organizations to wear their special and very attractive pins.

Miss Winfield also does much copying and proofreading for Royal Service and in addition sends forth the various seals and certificates for mission study. The record for the year reads like some magic story. Hear it! Nine thousand classes, lacking just eighteen, have been held and 50,000 small seals awarded, at least 22 of which went to men! The first official seal representing the study of six books with examinations, has been won by 1,635 persons, while the second official seal, which means the study of six more books and the writing out of answers thereupon, has been affixed to 397 much "be-sealed certificates". The large blue seal which emphasizes especially the book entitled "Talks on Soul Winning", has been awarded to 659 persons. You will recall that at Chattanooga last year it was decided to issue an Honor Certificate to anyone who, having won the three official seals, taught mission study to a group not distinct from W. M. U. work. Surely it will delight you to know that 659 such Honor Certificates have been won and that, not content with this, eight of these honor "student-teachers" have, each of them, taught seven other classes, thus gaining the Second Honor Certificate. Texas holds five of these certificates and South Carolina the other three. Texas also holds first place in the number of classes taught, her record showing 1,300. South Carolina having 957, Mississippi 956 and Virginia 867. Oklahoma, Alabama, Georgia, Tennessee and Arkansas each conducted over 500 classes.

But in every other mission study count, Mississippi leads. Of small seals, Mississippi awarded 10,540, Texas 10,270 and Virginia 5,877, with Alabama, South Carolina, Louisiana, Florida and North Carolina each awarded over 2,000. Of the first official seals, Mississippi won 443, Texas 426, Virginia 185 and South Carolina 102. Mississippi women secured 1,050 red and blue post-graduate seals. Texas having 862 and Virginia 572. Arkansas, South Carolina and Louisiana each won over 100. No state is within "hailing distance" of Mississippi's 155 second official seals! Of the large blue official seals Mississippi leads with 182, Georgia having 126. And finally, giving honor to whom honor is due, Mississippi has 49 Honor Certificates. Georgia earning 29 and Texas 25.

In the room to the right of 111, typewriters and mimeograph are kept busy preparing the daily and circular letters and entering Royal Service subscriptions. In another room there are three other clerks, making and filing the plates bearing the addresses of Royal Service subscribers and addressing some 50,000 envelopes each month in which to mail the treasured magazine. It is said that the word "please" annually costs the senders of telegrams one million dollars but no one can estimate the returns it brings to the gracious senders. Thus do the Royal Service and Literature Department clerks strive to give careful and courteous attention to every complaint, even as they try to forestall future mistakes. The subscription list of Royal Service has passed the 50,000 mark. The goal by next May is 60,000 renewals and new subscriptions. This can easily be attained if each

state will increase its fine list by 20%. As a stimulus to this, a Royal Service Demonstration has been prepared for this annual meeting in the great hope that it will be reproduced in hundreds of society, associational and other W. M. U. meetings. In the spirit of Eureka there will be published every three months the names of the states leading in the contest, so watch for the September, December and February issues and then for the 60,000 victory next spring!

Continued and if possible increased loyal support is asked for the W. M. U. Literature Department. Parts of two rooms at the headquarters are devoted to this phase of the work and two clerks are kept quite busy entering and filling orders for leaflets and standard of excellence charts. Especially encouraging are the orders the latter part of each month just as the societies have received the new issue of Royal Service and know, by referring to page 3 of that magazine, what leaflets will be particularly helpful for the approaching month's program. Unusually large was the demand for the leaflets needed with the programs for the January and March Weeks of Prayer. Apologies are in order for the delay in filling many of them and for the inferior nature of several of the leaflets. Here's promising to do better next time!

The question has been raised as to why the W. M. U. Literature Department publishes so few leaflets, using instead those from the publishing houses of other denominations. The answer is largely one of expediency since the working capital of the department is rather small and since it is always necessary to sell a very large quantity of a publication in order to clear therefrom, whereas from the big publishing houses a small quantity may be purchased as occasion justifies. An effort is made not to buy leaflets which deal exclusively with the work of other denominations and certainly not those which set forth their doctrinal opinions. Slight must not be lost also of the score or more leaflets which are furnished each year with the special weeks of prayer programs.

One of the best uses of the printed page is the old but ever new plan of personally distributing tracts. This spring a W. M. U. worker, when hostess for her society during one day of the Week of Prayer, gave a missionary leaflet to each guest instead of what would have been largely unnecessary refreshments, the same friend giving evangelistic tracts to her class at the close of a study on soul winning. As the "Every-One-Win-One-Campaign" grips our hearts we will become veritable colporters in our own churches communities. The Personal Service Department will tell you how effective this and other efforts have been during the past year.

From several sources during this meeting and perhaps best of all from your own refreshed spiritual experience you will realize that the January and March Weeks of Prayer were unusually well observed this year. Knowing that "the secret of the Lord is with them that fear Him" our women in at least 4,400 societies listened on their knees for "the still small voice" that would reassure them in times troublous beyond those of any other age. The W. M. U. treasurer's report will set forth how abundant were the offerings during these seasons of prayer. Being an integral part of the Baptist 75 Million Campaign and counted, whenever the envelope is carefully marked, on the donor's individual pledge to the Campaign, there is every reason why the offerings during these prayer seasons should be far more abundant than they were before the Campaign. Can you think of anything finer than for our members to catch once more the spirit of 1888 when they truly sacrificed for that first Christmas Offering for China at the pleading call and unwearied example of Miss Lottie Moon? Can you call to mind the words "Self Denial" on the March Week of Prayer envelopes? Dare we reinstate those words? Why not? Next May we will celebrate our Thirty Fifth Anniversary. History will take heed to it only in proportion as it is a year of sacrifice. May we not covenant so to chronicle it?

Kathleen Mallory.

(Continued from page five)

er men or women. Dr. Scarborough spoke for the committee's report because it provided that the women who had part in raising the money should have part in the administering it. Dr. Nowlin argued that the fixing the number of men or women makes a distinction and violates the scripture which says "There is no male or female". Dr. McGlothin asked whether Dr. Nowlin would displace the man from Kentucky on any board. He said no he would displace the men from South Carolina and Texas. When the vote was taken it was so close between the yes and no it was so close apparently that the chair was in doubt, but when they stood to be counted the vote was overwhelmingly for the substitute. That means that women may be appointed on any boards or committees or not at the discretion of the committee on committees. It is not a question of sex but of personal qualification and fitness. The figures were for 1157 to 615 against the substitute.

The committee on committees reported and we caught the following names from Mississippi: R. A. Kimbrough, W. A. Sullivan, E. B. Hatcher, E. J. Caswell, L. R. Christie.

The Executive Board made report through Dr. Bond for Secretary W. C. James included the following:

Southern Baptists have a larger investment in educational institutions than any other denomination in this section of the country, according to the annual report of the Education Board presented to the Southern Baptist Convention by Dr. W. C. James, Corresponding Secretary Thursday morning. Their institutions total 119 and embrace 54 academies, 24 Junior colleges, 36 standard senior colleges, 5 theological seminaries and missionary training schools. Enrolled in these institutions during the past year were 31,956 students of whom 13,097 were men and 18,869 women. A total of 2,466 ministerial students attended Southern Baptist schools last year, while 2417 other young people were in the colleges preparing themselves for other definite forms of missionary and general Christian service.

The property valuation of the schools is given at \$26,181,401.00 while the endowment of the institutions is placed at \$11,323,793.00. There is a wide geographical distribution of the Baptist schools, Alabama having 8, Arkansas 5, Florida 1, Georgia 16, Illinois 1, Kentucky 11, Louisiana 3, Mississippi 5, Missouri 7, New Mexico 1, North Carolina 18, Oklahoma 1, South Carolina 10, Tennessee 10, Texas 13, and Virginia 9.

In addition to the students enrolled in the Baptist schools the report of the Board shows that there are a total of 9,403 Baptist young men and women attending the various State schools of the South out of a total enrollment in these institutions of 45,494.

The Education Board serves as the disbursing agent of the Southern Baptist Convention for its Southwide institutions of learning, and is also giving itself to the making of various surveys on educational matters throughout the South. It operates a teachers bureau for the benefit alike of Baptist institutions and teachers. It also publishes a monthly educational bulletin that goes to Baptist teachers, pastors and others interested in Christian Education. The Education Board is the newest of the General Board of the Convention and the report this year is the third annual report presented to that body. Dr. Albert R. Bond is the Educational Secretary of the Board.

Dr. James spoke of the necessity of an educational survey of the South undertaken by our Education Board. He also urged the necessity of making Ridge Crest an educational and inspirational center for Baptists second to none, such as Mt. Eagle, Junaluska, Montreat and Blue Ridge. The Board is developing a Teachers Bureau which is doing good service and will do more. This is the interest of Baptist schools and Baptist teachers. The Board wants to enlarge the endowment and equipment of our schools, but they can't send out money they don't get in. The Board also wishes to

develop a student loan fund to help worthy young men and women. Many are longing for a little lift over the difficulty of making a beginning. We must increase the number of Baptist young men and young women. It is said that Wake Forest College has a larger number of Alumni in "Who's Who" than any other Southern Baptist college. In the University of Mississippi nearly half of the students are Baptists, the largest number but in the number of professors they are at the bottom. It might be said that this due not to lack of fitness on the part of Baptists but to the superiority in politics to some others. The Macedonian Phalanx overcomes the Persian masses. Like the fabled Persian bird with one wing, can only rise when joined to its mate with a wing on the other side, so our advance is only possible when education and Evangelism are joined together.

Dr. J. W. Gillon read the report on the work of the Education Board. The report recommends greater publicity to let our people know what Baptists have done and are doing for education. The Education Board is beginning the work among Baptist students in state schools. The report says that nobody can understand and believe in Evolution and at the same time understand and believe in the Bible. It is our purpose to publish later this entire report in the Record.

Dr. John E. Whilte spoke to the report on Education. He said that Baptists never bore people; they are interesting. The lady who is now his wife once told him that Baptists are the most bigoted people in all the world. She now thinks they are the most interesting. How came there to be so many Baptists? God just said "Let there be Baptists" and there were Baptists. There is room for all sorts of Baptists and it will be a bad day when they can't have a row. It is good even to have air brakes, but one is a plenty. There are Baptists of that kind but we don't need money. He repeated affectively Sidney Lanier's Song of the Chattahoochee, which symbolizes Baptists sense of a divine mission. Dr. White reported the plan of the Southern Baptist Education Association to erect standards for our own colleges which shall be in conformity with their Christian character and mission. Northern Methodists have worked for 25 years with great success on a similar plan. They have standardized their schools and endowed them and equipped them. Let Southern Baptists do as much for our schools and allow no outside intervention or authority in their control. We must be solely responsible for their standards and their support.

FOREIGN MISSIONS.

Dr. T. B. Ray has just returned from a visit to the mission fields of China and Japan. He said there are more students in our foreign mission schools than in our Baptist schools in the South. He put on the robe of the Buddhist priest and showed how they worship. The priest to whom this robe belonged has now been converted and worships the true God. Dr. Ray repeated the incantation used by the Buddhist, a monotonous rigmarole without sense or music. One reporter was heard to remark that it sounded like some solo he had heard.

It is hard to make the Oriental realize that he is a sinner, or that there is in Christianity a spiritual religion. He is frankly a materialist. Material blessings for this world and the next is all he knows or thinks about. The next world is, for him, a reproduction of this world. He is rather tolerant of a new religion. But our religion knows no compromise. There is no other God, or other truth or other righteousness. Orientals are friendly specially to Americans since the Washington conference. They are open to our message. Conditions are changing so fast that a missionary going back after furlough said he had to pinch himself to see where he was. This hour is our opportunity. Dr. Ray told of sleeping in a rather uncomfortable house in China and just as he went to rest heard voices singing in Chinese our hymn "Nearer, My God, To Thee". He joined in in English and found that there was unity and harmony and unspeakable joy in the common fellowship in Christ.

Racial differences fade in the light of Christian fellowship. Dr. Ray's personal experiences were rehearsed to the delight of the people, and greatly moved their hearts. He told of many men working for the Lord in China on small salaries who have declined for more lucrative positions in secular work, and of how they were faithful unto death in the midst of persecutions in the past. Thirty two of 172 churches in China are self-supporting and others are planning and working to it. If we were compelled to withdraw from China today, the Lord would not be without witness for these native Christians would work right on. But their needs are appalling. Take all the people of North and South America and multiply that by two and you will have something like the population of China alone. No man could live and realize the condition of this multitude of lost men. This is the thing that kills the missionary. We must economize by saving the lives of these men by multiplying their number. We must put regiments where we now have corporal's guards. It will cost us vast sums. The 20 Million from this campaign is a small sum. The mission work in China is the problem of this age. As for Japan the only thing that can secure permanent peace is the religion of Jesus.

Dr. Scarborough introduced Mr. E. C. Miller of New York, formerly an Episcopalian now a Baptist whose interest in Foreign Missions has been shown in his willingness to support a mission to Jews in Jerusalem.

The Foreign Mission Board's report brought out the following interesting items:

While the receipts for foreign missions during the past year were not up to the standard set the previous year, due to the financial depression, in every other respect the past year had been by far the most successful in the seventy-seven years in which Southern Baptists have carried on foreign mission work. Dr. J. F. Love, secretary of the Foreign Mission Board, reported to the convention Thursday morning. The receipts for foreign missions during the year from the 75 million campaign were \$1,759,478, the report showed.

The churches on the foreign fields contributed a total of \$465,235 to religious work during the past year, a gain of almost 60 per cent over the highest figure ever reported in the past, while other items in the report show a total of 622 native churches, with 7,891 baptisms the past year, bringing the total present membership of the churches to 64,251. Of large significance is the fact that a total of 26,793 pupils are enrolled in the mission fields on the foreign fields, a gain for the year of 4,380, while the gain in the number of Sunday School students for the year was practically 4,000. The total number of Sunday Schools is now given at 971 with an enrollment of 53,691.

In its work in the fields of China, Japan, Africa, Italy, Brazil, Mexico, Argentina, Chile and Uruguay the Foreign Mission Board employs a total of 462 missionaries, 1,137 native assistants, 23 foreign physicians and nine foreign nurses, with 14 native physicians and 56 native nurses. The board operates 11 hospitals and 16 dispensaries, and during the past year a total of 179,474 treatments were given in these hospitals.

Of large significance, as indicating the missionary zeal of the new Christians, is the fact that during the year a total of 1,308 classes in mission study were conducted and in those classes a total of 55,390 native Christians were enrolled. A total of 694 mission schools, including all grades, were conducted last year and included in the student body of those institutions are 969 volunteers who are in training for missionary service. A total of 370 young men in the schools are studying for ministry.

In addition to the older mission fields enumerated above the Foreign Board has entered and occupied within the past year the fields of Spain, Jugoslavia, Hungary, Roumania, the Ukraine and other portions of Southern Russia, Palestine, Syria and Siberia, though the work there consists chiefly of re-inforcing the native evangelists and institutions. Dr. Everett Gill, for many years a

Continued on Page 12

DR. L. M. DAMPEER.

Widely known, highly honored, and warmly loved, was this unpretentious Christian man.

It is surely worth while not only out of respect for his honored memory but for our own sake, that we should think often of what a man he was, and what a good work he has performed in his quiet way.

Dr. Dampeer was the son of Mr. and Mrs. Stephen Dampeer and was born in Simpson County, April 12, 1831, being nearly 91 years old.

He was the leading physician in Simpson County for a number of years but gave up the practice of medicine in 1874 and came to Crystal Springs, where he engaged in the drug business as long as he was able to attend to business. Not only in his profession and business but in all the relations of life, he showed himself a man of uncommon good sense and sound judgment.

He was a deeply devout Christian and a decided Baptist, having been a consistent member of the church since the days of his young manhood.

There are few things so truly honorable as to be a good physician, a man of strong sense, good general professional cultivation, superior skill, ready sympathy and earnest pity. All this Dr. Dampeer, in a could be said of him as it was of Stephen, "He was a good man, full of faith and the Holy Ghost."

On December 7, 1954, he was married to Miss Mary M. Sandifer, daughter of Mr. and Mrs. W. T. Sandifer. This good woman still survives. She has always been in every relation of life a true helpmeet to her husband. In business Dr. Dampeer was honest and upright in every particular. His mild gentle spirit rendered it nearly impossible for him to have any enemies.

The innocence and sanctity of his behavior, the sensibility of his heart, the fidelity with which he discharged the duties of life, and the equanimity with which he bore its rebuke, and suffering, will leave a lasting impression on the minds of his friends and all who knew him.

He was such a successful business man that he could have been rich in this world's goods but he preferred heavenly riches and by the large gifts to our denominational work, his constant and regular offerings to the local church, and his donation to the poor and needy, he "has laid up treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal." He was noted for his kindness to preachers and his home was always open to them, and may have enjoyed his hospitality. He was one of the few men in whom cheerfulness continued to the end of his life, verifying in this particular, the description given of "the path of the just, which is as the shining light that shineth more and more into the perfect day."

As a Christian his life was truly exemplary, being filled with good deeds.

"The law of kindness was on his tongue," and so thoughtful was he on every occasion, of the feeling of others that his company was a delight.

His home-going was on Sunday afternoon and it can be truly said of

him, in the words of the poet:

"As sweetly as a child whom neither Thought disturbs, nor care encumbers Tired with long play, at close of summer day, Lies down and slumbers."

"Life's race well run Life's work well done, Life's crown well won. Now comes rest."

J. P. HARRINGTON.

"I do not believe anything Baptists have done in a hundred years has pleased the devil so much as the 75 Million Campaign".

Some of you may ask, "Is it God's plan?" I would ask you: "What is the great commission given in Matt. 28:19?" "Go ye into all the world and preach the gospel to every creature." I like to think of it as our marching orders, and I like to hear it asked and answered this way: "What did Christ say do?" "Go." "Whom did he tell to go?" "Ye." Where did He say go?" Into all the world." "To whom did He say preach the gospel?" "To every creature." Now the 75 Million Campaign is a plan by which Southern Baptists are carrying out the great commission. The Bible teaches that we should work in harmony and unity. In Philippians 1:27, Paul says, "That whether I come and see you or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind; striving together for the faith of the gospel."

When our great leaders started this campaign they did not go into it until God had approved of it for they prayed much for it and do you not believe in prayer? They did and they felt God's approval and guidance in it before they undertook it.

The results of the Campaign thus far show God's hand in it all. Last year there were more than 250,000 baptisms in our local churches and that greatly surpasses all previous records. More than 2,400 young men in Southern Baptist Schools studying for the ministry. By the Campaign the Foreign Mission Board was enabled to send out one hundred eighty new missionaries into the field. The improvements made in buildings and equipments but oh, the needs are many yet dear people. Think of China with her 400 millions, Japan with her 60 millions and the other millions of people who are reaching out for our God! Think of the millions dying daily and going into Christless graves! Does this not matter to you? Will you on the Judgment Day stand before your creator and hear Him say "You had the gospel and you neither took it to those who knew it not nor did you send some one." If you could hear some of those missionaries, who are laboring with those heathen people, doing all in their power to show them Christ and who suffer persecutions, tell how the 75 Million has helped them each of you would say, "I'll gladly give what I can to help out those struggling missionaries."

Can you not see the needs and can you hear the call? Will you turn a deaf ear?

My dear people, if all Baptists would tithe, one state could take

care of the 75 Million and more. Some of you do not believe in tithing, but you know what the Scriptures teach. I agree with you that tithing is not a new Testament law as in the Old Testament, but if the people by law were required to give one tenth how much more should we under grace give? The Bible says "Will a man rob God? Yet ye have robbed me in tithes and in offering." We should not only be willing to pay the tenth but more. "Give according to the way God has prospered you." "Freely ye have received, freely give." Remember that "The earth is the Lord's and the fulness thereof." We are only stewards of what God has given us. "The Lord giveth and the Lord taketh away." You may withhold what belongs to God but He will in some way collect. He may take your child may destroy your home, your cattle may send a cyclone, but surely He will collect in some way.

The Campaign has reached a critical moment. Two things are causing this—one is the great financial period we are in, but dear people in some way you manage to get clothes, food, you pay your doctor's bill, your grocery bill, etc. Can't you manage to pay what you owe God? The other hindrance is the state of mind the country is in. Everything is in a doubting, questioning state, but God's word is sure there is no doubt about it and His work must be carried on. Will you not, at this hour of crisis put your shoulder to the wheel and help put the campaign over? Where do you stand—on God's side and the Campaign, or on the devil's side?

Now my dear people get a vision of our Lord hanging on Calvary. His hands and feet pierced, the thorns of that cruel crown piercing His brow, blood flowing down—for you. Think of that cruel death for you. Will you remain true to those scars? Will you?

If you have pledged to this campaign, pay it. Listen to the plain word of God, "When thou vowest a vow, slack not to pay it, for it will be sin in thee." If you have not pledged won't you for the sake of Christ who died for you, who suffered bitterest agony for you. Sign a pledge for the campaign?"

May God's richest blessing be upon you all and may you remain true to those scars made for you and me.

BEATRICE WHITE.
(Published by request of W. P. Sandifer, Pastor, Shiloh Baptist Church.)

HOSPITAL ITEMS.
graduating class of the Training School of the Baptist Memorial Hospital were held in the assembly hall

of the Hugh Dockery Home on the evening of May 12th, which is national hospital day. Dr. W. T. Lowery, president of the trustees, and Dr. Max Goltman of the school faculty were the speakers. Music was furnished by the school orchestra. Fifteen young nurses received diplomas. Four of these were from Mississippi, five from Tennessee, three from Arkansas, two from Louisiana, and one from Armenia. The Mississippians are Misses Annie Harvey, Norris, Cornelia Prichard, Bobo; and Letha Smith, Dundee. The two Louisiana graduates, near neighbors, are the Misses Montgomery, and Miss Garberian of Armenia, went from Blue Mountain College to the W. M. U. Training School, where she graduated and came to us three years ago.

Doctors, pastors, and other interested for young women choosing a school in which to take training, need to caution them to choose wisely. We are constantly hearing from pupils in small schools wanting to change to ours. The National Association of Nurses Schools debars such changes. It would cripple the work done for the sick in the small schools and hospitals. Help nurses choose the best at the first.

The management of the hospital wants it known that since the nurses have gone from the hospital building to their own home there is plenty of room for patients. We used to be compelled to turn them away. No one need now go elsewhere who wishes to come to the Baptist Memorial. There is also still room for more pupils in the Nurses School.

It needs to be laid on the mind of the brotherhood that the hospital is not a home for incurables. Now and again some brother writes that the people think some unfortunate, generally a paralytic, should be received by the hospital. If all such were received there would be no room for the curables.

D. D. JEFFRIES.

SCIENCE AND FAITH.
By George W. McDaniel.

The agitation about certain forms of evolution taught in the Christian and state schools is significant. People themselves about the intellectual diet are developing phases of the question of the young. This is well. There which may well cause apprehension. On the other hand, the scientists may form an unfavorable and erroneous opinion of the temper of Christianity; which in essence is truth—the pursuit and love of truth; which in practice is forbearing and charitable. On the other hand, defenders of the faith

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W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

may arouse a partisanship among the students which will attach them to heretical instructors from a feeling of loyalty and fair play. Furthermore, in a controversy, where the masses are undoubtedly with the champions of orthodoxy, commitments may be made to hard and fast statements of doctrine which fetter freedom, alienate the intellectual, and stop progress. He who reads knows how difficult it is to draft a human document of finality. Too often has history witnessed the amendment and repeal of "bodies of belief" whose signatories were perfectly sure they had subscribed to the full and ultimate truth.

Evidently we need just now a devout scientist, like Professor Francis Smith, to show us how to relate and adjust truths of revelation and the ascertained facts of science. He accomplished that result in his lectures on "Christ and Science" in which, as a scientist, he proved more for Christ than the average preacher had that to claim. Until some one arises to perform this service, those of us who cannot speak with authority as scientists, may steady ourselves in certain well-founded convictions.

Well-Founded Convictions.

1. A rational theory of the universe posits God. The assumption of the atheistic scientists that in the beginning matter made itself, that nothing created something out of nothing, theory of the universe supposes the most incredible miracle. The human mind demands a first cause. Modern science is sure that life can and does spring from preceding life. That first cause, that preceding life, is God.

2. Creation by God is a matter of revelation to be accepted by faith. Since no human was present as a witness to creation, the accounts must necessarily have been given by revelation. The acceptance of that revelation is a question of faith. By faith we understand that the worlds have been framed by the Word of God so that what is seen hath not been made out of things which appear." What faith lays hold of satisfies the reason. Science cannot destroy this faith for two reasons: (1) It deals only with existing materials. Evolution is the "development of pre-existing potentiality." It invariably assumes involution and the latter necessitates a creator. (2) It has no satisfactory substitute. Darwin confessed in his later years: "I am conscious that I am in an utterly hope-

less muddle." Science may and does confirm faith as is convincingly proven by the precocious and scholarly John Fiske in his "Through Nature to God."

3. The highest order of God's creation is man. Scientifically, man is a microcosm. To quote Eucken: "He alone as a rational being, can take an independent stand and shape life by his own decision; he alone, in virtue of this freedom, can assert this superiority against all merely naturalistic nature." Scripturally, man is a spiritual being. To quote Genesis: "And God created man in His own image." God created man a rational, moral, spiritual being, the only such of all creation. My faith is confirmed when I am told by a Hebrew scholar that the Genesis account uses the word, "to bring into existence," in three places and at the precise places where evolution has the "missing link." That word, meaning an essential making, occurs: (1) In the account of the origin of matter; "In the beginning God created the heavens and the earth." (2) At the point where life rises from the non-sentient to the sentient; "God created every living creature." (3) At the origin of man; "God created man." Who so controlled that record as to introduce a new creative act where modern science finds the need of one? In the intervening verses the word used is always "made" to form by the use of previously existing substance.

4. The Divine incarnation is an irrefutable fact. Jesus was born either naturally or supernaturally. Suppose we say His birth and life were natural. In this event He must be accounted for by heredity and environment. He must be the natural product of his ancestry and circumstances such as any other outstanding figure, for instance Lee or Lloyd George. The most searching investigation of the lineage and life of Christ—and we have no little data—fails to find adequate explanation of Him on any natural hypothesis. That He was an evolution of Nazareth or Jerusalem, that He was the fairest flower of Erosism, is disproven by the records.

Evolution is unable to account for Christ. Professor Henslow aptly said "When evidence for a natural evolution of Christ as He is portrayed to us in the Gospels is looked for, none is forthcoming." John Stuart Mill's verdict on this case stands, and will

forever stand: "Christ was a unique figure, not more unlike all His predecessors than all His followers." The more one considers Christ in revelation to the political, social, and religious conditions of His age; the more he tries to explain Him as the development of the best that had gone before; the more he feels the force of Ballard's sentence: "In a word, evolution, per se, can only account for Christ by destroying itself."

Yes, we have the Christ and no science can take Him away from us. The gulf between Him and man is even greater than that between man and the lower animals. Here, as there a creative act of God meets the situation. Anything else is confusion and Christ's character are comprehensible only upon the basis that He is supernatural. It is easier, more intelligible, to believe in the miraculous birth of Christ as the background for His sinless life, His moral teachings and His mighty works than it is to account for Him as a natural phenomenon. The question frequently presents itself to me: "If man evolved from the ape why do we not have such evolutions now?" "If Christ was the evolution of His age, why do we not have some other such evolutions?" "Why do we not improve on Him under vastly improved environment?"

So long as we have God behind all and over all; man as an immortal soul; Christ as the Incarnate Son come from that God to save man, we need not greatly fear for the ark of our faith. And these great facts stand fast. —Christian Index.

DEMOCRACY.

Ben Cox.

I read this item in a Methodist paper lately:

"Bishop _____ made the following post conference changes, namely: N. V. _____ to Centenary church, C. _____ N. J.; J. B. J. _____ to L. _____; and H. B. _____ to L. _____. These changes grew out of the fact that neither the Rev. F. A. _____ nor his church at F. _____ had been consulted about his appointment to Centenary Church, C. _____. There was such a loud protest by the church and the community that the appointment was revoked."

When I came to the close of this item, I felt myself thanking God for the democracy in our Baptist churches. It is a striking fact that when Thomas Jefferson wanted to write the constitution of the United States, he secured more help from the constitution of a small Baptist church than from any other source. In my humble judgment the truest democracy in the world is found in a real New Testament church. And if I believed there were any churches in the world nearer to the New Testament teaching than the Baptist church I would seek membership therein. It becomes us as Baptists to throttle at

the earliest manifestation, any semblance of autocracy. A real Baptist church must have a church government of the people, for the people, and by the people.

I fear we do not realize as fully as we should the wonderful opportunity that is presented to our denomination. In these eventful days when the world is becoming sick of autocracy and men everywhere are longing for democracy, it cannot be emphasized too strongly this is a Baptist opportunity such as we have never known before.

We should bear this in mind, as we seek to secure new pledges for the 75 Million Campaign.

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Continued From Page 9.

representative of the board in Italy, is now the European representative supervising the work there is a general way, while Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, has rendered large and efficient service in diplomatic and relief matters; it was largely through the efforts of Dr. Rushbrooke that full religious liberty was obtained for the Baptists of Roumanian, who have suffered heavily at the hands of state authorities heretofore.

During the year the Baptist women of the South sent seventy tons of clothing to Russia, in addition to the cash offerings sent by the churches, and considerable relief work was done in China as well.

Dr. Lovett's report shows that out of every dollar contributed to foreign missions only 3.74 cents is consumed in the administration expense, leaving 96.26 cents to be applied in actual missionary work on the foreign fields.

NEWLY APPOINTED MISSIONARIES by THE FOREIGN MISSION BOARD.

Approximately fifty young men and women were appointed as Foreign Missionaries after a special session of the Foreign Mission Board of the Southern Baptist Convention here Wednesday morning. The Candidates together with the States from which they came and the Foreign fields to which they are assigned are as follows:

Wm. H. Berry and wife, Arkansas, Brazil;
E. Blackman and wife, North Carolina, China;
T. W. Branch and wife, Florida, Mexico;
Miss Mary Crawford, Georgia, China;
Miss Jessie Crouse, Texas, Argentina;
Collis Cunningham, Georgia, Japan;
Alberta Lee Davis, Florida, Argentina;
Henry Judson Davis and wife, Virginia, Japan;

Sarah Gayle Kentucky, China;
Oscar Gunnarfeldt, Sweden, China;
Miss Nell Hill, Texas, China;
Miss Minnie Landrum, Mississippi, Brazil;

Harold H. Muggs, China, China;
Faith Snug, China, China;
B. Stover, South Carolina, Brazil;
Mrs. Washington Watts, South Carolina, Palestine;

Miss Lucy B. Wright, Georgia, China;
Miss Mary Layton, China, China;
Miss Marie Leonard, Kansas, Uruguay;
No. T. Littlejohn and wife, South Carolina, China;

Miss McGavock and wife, Arkansas, Chile;

Robt. MacLure, Tennessee, China;
Wm. P. Merrell and wife, Texas, Africa;

W. W. Morris, Tennessee, China;
John L. Morris and wife, Alabama, Chile;

Satie Murray, North Carolina, China;
Carl Parker, Alabama, China;
Fred B. Pearson, Alabama, Palestine;
Paul Porter and wife, Texas, Brazil;

Miss Jennie Lu Swearingen, Texas, Brazil;

Frances Marry Davis, South Carolina, Brazil;

A. J. Logan, Argentina, Argentina;
C. R. Barrick and wife, Missouri, Af-

rica;
Josephine Ward, Missouri, China;
Miss Ruth Casey, Alabama, Palestine;

I feel sure the many friends of Dr. W. F. Yarborough, both in and out of the state will rejoice with him in the fine manner in which his work is growing, with the First Church, Hattiesburg.

I have just returned from a most delightful ten days meeting with the First Church folks, and it was a joy to hear on every side the expression of appreciation for the splendid leadership of the pastor.

It ought to be added that Dr. Yarborough has a more than usually talented and consecrated family.

I have never known a greater devotion, coupled with a sane manner of doing things than that exhibited by Mrs. Yarborough and the children.

It is positively refreshing to be thrown in the company of folks who love the Lord, and work for him, who at the same time have not developed a decided set of angularities. My stay in Hattiesburg was made all the more pleasant because of the happy fellowship of the good folks in the church.

One would not presume to begin the naming of those who showed by their works that they had pleasure in service for the Master; for after naming the Walkers, the Polks, the Packs, the Rosses, one has just begun and would take refuge in the words of the writer of Hebrews—"What shall I say more, for time would fail me" if I tell of the rest of them.

I was a guest at the meeting of the board of trustees of Mississippi Woman's College, and found a great pleasure in listening to the magnificent report of President Johnson and the recital of the plans for the future of this splendid institution.

Mississippi Baptists may well be proud of the work done in this school and the manner in which it is done. Dr. Yarborough was fortunate in having as the leader of song, Prof. E. O. Sellers, of our Baptist Bible Institute, in New Orleans. Prof Sellers is not only a great master of song directing and an unusually pleasing soloist, but he has religion, and loves the Lord.

Which, in my humble judgment is rather necessary in our leaders of song.

We were all greatly indebted to the pianist, Mrs. Matthews, not only for her faithfulness, but for her real ability as a musician.

Despite a constant series of counter attractions of more than ordinary scope, the congregations were large and responsive.

There was a large number of conversions and additions to the church.

Fine fellowship was had with Pastor Wills of the Main Street Church, Pastor Derrick of the Fifth Avenue Church, and Pastor Allen of the Emmanuel Church.

Hattiesburg Baptists are a great host. They have the spirit of progress and devotion. God's richest blessings on them.

J. W. STORER.

NOXAPATER

After a sermon on the requirements

THE ALABAMA AND VICKSBURG RAILWAY SOUTHERN RAILWAY SYSTEM

SOUTHERN BAPTIST CONVENTION

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Lv. Vicksburg	A & V No. 2	9:40 P. M.	May 15th.
Lv. Jackson	A & V No. 2	11:00 P. M.	May 15th.
Lv. Birmingham	Sou. No. 30	10:30 A. M.	May 16th.
Lv. Atlanta	Sou. No. 9	8:45 P. M.	May 16th.
Ar. Jacksonville	Sou. No. 9	8:00 A. M.	May 17th.

For information concerning round trip fares, sleeping car fares and reservations, address B. Anderson, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON,
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VICKSBURG, MISSISSIPPI.

and duties of a deacon, we ordained Bro. Hoby Bridges as a deacon at Union Ridge Baptist Church, Winston County.

Prof. Bridges is one of the finest young men I have ever known and is a consecrated Christian, a tither and makes God's business his first business.

His father was a deacon before him and I think God surely led the church in this choice of a leader.

Now is the time for algo We had Brothers Berge and Cooper, deacons from Mount Carmel Church with us in the ordination services.

CLIFFORD W. BARNES,
Pastor.

The Commencement Exercises of the Baptist Bible Institute, New Orleans, Louisiana, will be held May 25, 26th, 1922.

Dr. R. B. Gunter, Corresponding Secretary of Mississippi Baptist State Convention Board, Jackson, Miss., will deliver the Missionary Sermon Thursday, May 25th at 11:00 a. m. Class Day Exercises at 3:00 p. m. and 7:30 p. m. of same day.

Dr. J. E. Dillard, pastor of South Side Baptist Church, Birmingham, Alabama, will deliver the Commencement Sermon, Friday, May 26th, at 11:00 a. m. At 7:30 p. m. of same day, Commencement Exercises, awarding of diplomas and degrees. Baccalaureate Address by Dr. J. L. Johnson, President of Woman's College, Hattiesburg, Miss.

B. H. DE MENT
Pres. B. B. I.

Pascagoula, Miss.
May 15th, 1922.

Editor Baptist Record,
Jackson, Miss.

Dear Brother:

I am writing to let the brotherhood know that there is a new Baptist perhaps, youngest church, is located

in Pascagoula, Miss. We have here one of the Federal Vocational schools for the ex-soldiers of the recent war.

There are in it approximately 500 men in training. These with their families make about 1100 people in the training center, which is located in the International Ship Building yards. Then there are at least 1500 people outside the center, who have no church privileges unless they go at least a mile, which is very expensive in Taxi fare, or they must walk.

There are in this section mentioned children. In April, the last Sunday, we organized a Baptist Sunday school with 60 present, drawing none from other churches. This school has filled a great need in the community. But there has been a very insistent plea for a Baptist church in this same locality, to re-inforce and back up the Sunday School. This plea bore fruitage Sunday the 14th of May in the organization of Calvary Baptist church of 25 members, five for Baptism, which will doubtless be a church in a few weeks of at least 100 members, and will be self sustaining from the very first. Fifty song books have been bought and are now in use, besides we expect to have a piano by next Sunday. We have four for Baptism at the present time. At the close of the church organization, the church went into business session, and as our first act called Rev. B. C. Cook as our pastor unanimously. We declare in our statement of intentions that we will support heartily every enterprise fostered by our great denomination.

We are for the completion of the 75 million job. Pray for us in our work among your boys here, for they are from all over the three states, Mississippi, Alabama, and Louisiana.

For the Master and lost men and women,

B. C. COOK, Pastor.

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PROHIBITION PARAGRAPHS

I. J. Bailey, D. D., State Superintendent Anti-Saloon League

The Manufacturers Record, edited by the staunch Baptist Layman, Mr. Richard H. Edmonds of Baltimore, has just published an unusually valuable book entitled, "The Prohibition Question from the Economic and Moral Stand-point," price 50 cents a copy.

The editor recently sent out letters to about 1,500 leading men of as to their views on prohibition. In a careful compilation of all replies received, the tabulation gives the following remarkable results in percentages to total.

Per Cent	
For prohibition in some form	98.50
Against prohibition	1.50
For strict prohibition	85.50
For beer and wine	7.00
Against Volstead law or present regulation	1.25
Wants Volstead law modified	.75
Advocates high license or Government control	1.00
Advocates dispensary system	.25
Undecided or noncommittal	2.75

Hundreds of employers of men of affairs tell of the great benefit of prohibition in their communities. Manufacturers tell of the great decrease of accidents from the absence of liquor, of the sobriety of their men as compared with former drunkenness, of the fact that Monday is no longer "Blue Monday" in their shops by reason of many men being drunk over Sunday. Physicians tell of lessened insanity, of fewer patients and greater blessings which have come from the elimination of alcohol. Many of these writers take a vigorous stand for a more rigid enforcement of the prohibition laws, and against every effort in behalf of the light wines and beer. It is the testimony of men of affairs, who in their signed statements urge the continuation of prohibition.

The wet forces of Maryland gathered in Baltimore on Friday, May 12, and adopted an anti-prohibition platform. They stated that, "This convention approves the purpose and objects of the Association against the Prohibition Amendment." This declaration makes the issue perfectly clear and shows that it is the purpose of the wets to nullify the Eighteen Amendment and the Volstead enforcement law.

The lowest percentage of alcoholic content asked for by the wets is 2.75. Congress defeated this scheme to violate law enforcement when the National Prohibition Act was adopted. Every state Legislature has also adopted this. Forty-four states have adopted the one-half of one per cent standard, and three, the one per cent standard. Every state but Maryland has now adopted a law enforcement code. It is a happy coincidence that "The Prohibition Question from the Economical and Moral Stand-point" has been printed in the same city in which the wets launched their national program against prohibition last Friday night.

Mr. C. W. Austin, General Feder-

al Prohibition Agent, whose territory covers Mississippi, Louisiana, and Alabama, and whose Headquarters are New Orleans, on a recent inspection trip to Jackson, honored the Anti-Saloon League Office with a visit. Mr. Austin's impression is that prohibition conditions in Mississippi are better than in most states. He also seems well pleased with the close cooperation of the Federal authorities and the Anti-Saloon League and attributes the fine success of the Federal forces to this cooperation. The splendid success of Director Daly and his faithful raiders is highly gratifying to the Anti-Saloon League and all law-abiding people. The League urges every good citizen to assist in every way possible the efforts of the Federal authorities and also those of county officials. These officials need all the help available in order to the largest success.

The Anti-Saloon League of America has announced its purpose, without apology to any nullificationist, to do anything and everything proper and lawful that is necessary to defeat the conspiracy of a criminal and outlawed traffic again the integrity of the Constitution and the orderly administration of law, and to this end asks the continued and increasing support of all citizens who stand for a sound morality and vital patriotism.

IN MEMORY

Of Mr. Henry O. Horne. With sorrow we are called upon to record the death of our beloved brother and friend, Mr. Henry O. Horne. He was born July 12, 1853, was married to Miss N. A. Morrow Oct. 16, 1872, died Dec. 24, 1921.

He leaves a wife, several children, and three sisters to mourn his going away.

He united with the Baptist church at Walnut Grove early in life, and later moved his membership to Stratton where he lived a faithful member until death. No weather was so cold or severe to keep him from attending his regular service. He was laid to rest in Mt. Zion cemetery, where a large concourse of weeping relatives and friends attended the service. The funeral was conducted by R. D. Pearson, his pastor.

And seemingly, I heard a voice from heaven saying: "Blessed are the dead that die in the Lord henceforth; yea, saith the spirit that they may rest from their labors, and their works do follow them". Rev. 14:13.

Mrs. G. N. Hunter,
(Miss) Nellie McMullan.
Committee.

RECOMMENDATIONS ON FOREIGN MISSION WORK.

1. That while the distressing famine conditions in Europe and Asia continue, our Board be instructed to continue its relief work by the use of methods it has already evolved, or such other methods as its wisdom may

d dictate, and that all Southern Baptists be urged to make all contributions to this cause as the Board directs.

2. That our Board be instructed to continue its co-operation in the International Student Religious Activities.

3. That a special effort be put forth in all our States to raise, during the incoming year, all that is behind on the Foreign Missions' quota in the 75 Million fund, and that as some of the States collect and forward these funds with no special charge therefor against Foreign Missions. We recommend that all the states adopt this commendable custom.

4. That in order to meet, in a worthy and adequate way, the wholly unusual world challenge and opportunity, the convention must provide vastly increased financial support for our Foreign Mission Work.

WANTED—A pastor for the Shuqualak Baptist Church.

Address.

H. G. Nicholson, clerk,
Shuqualak, Miss.

GRENADA

I have not heard any fuss lately about our Double A-1 Sunday School in Grenada. I just want you to know that we have the finest Sunday School in all the country. Our teachers have all had the course with the exception of about three, and they will finish before this goes to press. I have heard it whispered around that the people in the First Baptist Church of Grenada were fussy people, but I want to say to you, that there is not a word of it so. I have been here for five years, and I have never known people to work together more beautifully than they do here. Some three years ago we graded our Sunday School with only sixty-five in the school. Last Sunday we had present two hundred seventy-eight with twenty-two absent, seventy-two in the Home Department and thirty-five in the Cradle Roll, and if you will just take a peep into our Sunday School next Sunday you will find over three hundred present. Now is that not going pretty good?

The fifth Sunday in July we have our Grenada County Baptist Sunday School Convention to meet at Elliott and at that time we are to have two of the best Sunday School workers that can be had anywhere. Now when I call the names I am sure that you will agree with me. Harry Strickland of Nashville, and Mr. Leake of Tupelo. Everybody come and be with us that day—dinner on the ground.

C. C. White.

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M. P. L. BERRY, Vice-President.

FROM THE BLUE MOUNTAIN ANGELS.
Eldridge B. Hatcher.

Blue Mountain recently enjoyed two breezes from lower Mississippi in the shape of two visitors. They came on different errands, but each sang a high note and left pleasant echoes of his visit lingering about our hills.

They were Baptist preachers, one of them bearing the name of Bryan Simmon, while the other answered to the call of Harry Leland Martin.

Brother Simmonds came first,—came to be present at the recital of his accomplished daughter in the College chapel, but we clapped the ecclesiastical harness upon him and induced him to pull the chords of our Sunday morning service. Greatly did he please the Blue Mountain Saints by his sermon. Brother Simmonds is a man of robust build and of clear-cut convictions, and if I were challenged for a guess, I would venture the assertion that he makes a very wise faithful and helpful pastor. His many friends will keep their telescopes turned upon him with keen interest in his new pastorate at Laurel to which he has just gone.

It was on Monday morning that Dr. H. L. Martin alighted at our depot. With him two others stepped from the train,—Drs. J. F. Tull, of New Albany and R. A. Kimbrough of Blue Mountain Dr. Martin being the magna pars of the party for that morning.

At the Baptist church at 11 o'clock Dr. Martin was scheduled to speak in the interest of the 75 million cause. Dr. Tull simply came over for the service, as illustrating the beauty of a good neighborhood and Dr. Kimbrough had hurried back from strenuous campaigning and all-night riding in order to be at the round up. Monday morning is not usually a diamond time for attracting the multitudes, but we blew our church whistle—or words to that effect—and the people streamed in and when Dr. Martin stepped to the front he faced quite a snug battery of fans.

He spoke on the Baptist as a world citizen and for about an hour he kept the congregation wide awake as he painted the picture. He used his memory for history and his imagination for prophecy and when he finished he had introduced his audience to a very stalwart and attractive figure and brought them to feel that to be a Baptist world citizen was to touch a golden round on the ladder of fame and that the call now for such men and women was impious.

Dr. Martin is alert to the movements in our denominational world. In fact his interest and sympathies seem to avoid narrow grooves and to keep their windows open to every direction. It was a hurried dash that Dr. Martin made into and out of Blue Mountain, for on that night he was announced to open his artillery upon the Ecru flock.

And now as my pen has dribbled on its tributes to these two fine men in such worthy fashion let me give it one more trial—with a sort of postscript attachment. I too took a little trip recently. I did not go to see my daughter nor to unfurl the banner of the Baptist world citizenship. It was a simple and modest affair and was commenced during that unsentimental period known as Saturday night. The

trip had a redeeming fact however, in having Tupelo as its terminus and the home of Brother Joel Berry as my stopping place and Drs., Lowrey and Kimbrough as my fellow travelers, these two brethren being scheduled for Sunday services elsewhere under the flag of the 75 million charge.

The Tupelo pastor, son of my old college mate, Dr. A. J. Dickinson, was quarantined in his sick room with scarlet fever and I had run over to rattle around in his pulpit on Sunday morning. What a superb church building he has with its many well equipped rooms and with his enthusiastic members. How loyal and devoted they seem to be and what fine tributes they paid their pastor. I peeped into brother Holcomb's men's class and heard one of his straight from the shoulder talks. My five minute talk with Judge Long, one of the members, revealed him as a man of unique personality and of definite convictions and a lover of the cause.

But the face I shall longest remember was that of Rev. Julius Berry father of my host and now the news comes that his spirit has fled to the other world. When I walked into the dining room on that Sunday morning and received his greeting I thought I had not looked upon a kindlier face for many a year. It seemed to carry in it a light that was not of this world and I guess now that the heavenly gates were opening for his coming and on his heart there were already falling some truant beams from the celestial city.

For many years his ministry in Mississippi was laden with rich fruit and he had been spending his closing years in the delightful Christian home of his son, Joel, the superintendent of the Baptist Sunday School, with his other son, Dr. Charley Berry, making his home there also.

That Tupelo visit has a gilt bordered frame and hangs high on my memory walls.

FOR FLOOD SUFFERERS

An appeal for \$500,000 to be used for relief work among the 75,000 homeless and hungry refugees in the flood stricken areas of the Mississippi Valley was made Thursday by Judge John Banton Payne, national chairman of the American Red Cross. This appeal, with the endorsement of President Warren G. Harding, honorary chairman of the Red Cross, has been made necessary by the highest waters ever flooding the states near the mouth of the Mississippi, which have confronted the Red Cross with one of the most serious relief situations it has faced since its organization. This sum is in addition to the \$100,000 which the ARC has already appropriated for relief work.

In a letter to all Red Cross chapters in America Chairman Payne says: "Floods in the valley of the Illinois, Ohio and Mississippi Rivers have caused death and great loss of property and thousands of families to be without shelter, food or proper clothing. Thirty-one thousand of the homeless are being fed by the Red Cross in the state of Mississippi alone.

The Red Cross has quickly organized relief work with the help of local committees at many places in Illinois and on the Mississippi river south of St. Louis, particularly in the states of Arkansas, Mississippi and Louisiana.

The first needs have been met by the national headquarters with an appropriation of approximately one hundred thousand dollars.

There is great work to be done until the stricken people who have lost their all can be reestablished in home life. At least \$500,000.00 will be required by the Red Cross. There should be generous assistance for these struggling communities and the health and comfort of destitute men, women and children should have every possible attention.

"The chapters are requested to solicit immediately contributions to be administered by the national organization of the American Red Cross through state and local committees which it has organized or through which it is discharging responsibility for relief work.

"Contributions may be made for use at any designated place or in any specific territory, or for distribution according to actual necessity for help at the discretion of the national organization. Chapter officers will report and forward the money which they collect to the respective division officers."

Upon being informed of the campaign by the Red Cross for the flood stricken sufferers President Harding sent a letter to Chairman Payne praising the work the Red Cross has already done in the water covered area and endorsing Chairman Payne's appeal for funds to carry on the great task.

"My dear Judge Payne," President Harding wrote, "I have observed with much interest and pleasure the prompt and effective work which the Red Cross is doing for the relief of acute need in the flooded areas of the Mississippi Valley and I congratulate you upon this splendid public service. The country, I am sure, will warmly appreciate this service of the Red Cross and will respond to any appeal which it may make for this great work."

The Red Cross according to Judge Payne, at first believed that the flood situation could be cared for with funds available but since the conditions in the stricken areas have constantly grown worse Red Cross officials are taking this opportunity to let the people of America contribute toward the relief of their stricken fellow citizens in the flooded regions through their local Red Cross chapters.

The flood began with a large break in the levee at Ferriday, La., smaller breaks at other places, and with high backwater from the Red, Black and Yazoo Rivers. In Louisiana and Mississippi alone nearly 60,000 people have been driven from their homes and the larger portion of them are being cared for by the Southern Division of the Red Cross in tent colonies at Natchez, Harrisonburg, Rhinehart and Jackson Barracks in New Orleans. Another tent colony will be opened in Redwood, ten miles north of Vicksburg, and refugees now living in garrets and box cars will be placed in this camp by the Red Cross.

The most serious aspect of the situation is the crop failures of recent years which have rendered many of the homeless practically destitute. It is estimated that more than \$300,000 will be needed for food alone before conditions become normal and the

waters subside. Altogether more than 500 square miles of territory are now covered by raging waters and the flood seems now on the increase so that even a greater number of square miles may be submerged before the waters reach their crest.

Active relief work has been extended by the Red Cross since the first levee broke and this work will be continued as fast as new funds permit. Over \$100,000 have so far been expended by national headquarters and the Southern Division on relief work.

Inverness, Miss.
May 15, 1922.

Baptist Record,
Jackson, Miss.

Our work goes nicely at Inverness and Isola. Good crowds attend the services and God is with us. The various organizations of the Church are in good working order. The Sunbeam class is enthusiastic. There is an excellent band of these little workers in each church.

The Sunday Schools are progressing and increasing in interest and attendance. The women are successful allies and have the true Christian spirit. They, like Mary, have chosen the bitter part.

Last night a Senior BYPU was organized here at Inverness. The young people are working for Christ's kingdom and looking for good things to come.

Several of the young people here have college training and will be a splendid asset to cooperate with the others and make the BYPU go. Several of our boys and girls are in the A. H. S. at Moorehead and will soon be home when school closes. They will be a help to the BYPU because they want to do good for their home community.

The Marshal at Isola, also the telephone man recently joined the church for Baptism. One splendid young man is awaiting Baptism here at Inverness.

Yours truly,
H. C. CLARK.

B. Y. P. U.

On Friday night, May 12th the Intermediate and Senior BYPUs of the First Baptist church of Sumner met together for a social in the home of Dr. and Mrs. T. L. Fox. An enthusiastic crowd of between fifty and sixty were present. Several special solo—piano, vocal and violin were given during the evening. Besides these were many games proposed and heartily entered into by all present. But man has a physical nature as well as a social nature. This was remembered and beautifully served with the most delightful refreshments. Returns of a gratifying nature are coming in from our evening together. Besides enlisting others it helps to understand each other better as well as to put new life in the work already being done.

For a long time we had only one union embracing all ages. We now have three unions newly organized with good leaders. We are trying to become A-1 in every respect.

J. A. BARNHILL.

WILL THE WHOLE WORLD BE DRY?

By William E. Johnson (Pussyfoot)

Up to a hundred years ago, one of the chief moot questions of the world was whether piracy on the high seas would ever be terminated. Piracy had existed for thousands of years and, in many sections, it was regarded as a vested interest. But because it constituted a war upon society, society defended itself and piracy was forcibly abolished. People now wonder why piracy was ever tolerated at all.

Within the memory of people now living, human slavery existed in many countries of the world, including America. It was defended as a vested interest, it was entrenched in the laws of our land, it was defended even by some religious teachers. Bishop Hopkins wrote a big book in its defense, proclaiming that the system was authorized by the Bible. It had existed throughout the world from the beginning of history. Yet slavery compelled final recognition as an enemy of civilization and it disappeared. Now that slavery is only a horrid memory, the world finds it difficult to understand why the hideous wrong was ever tolerated at all, anywhere.

In just the same way, other established evils, because they constituted a social menace, have been placed under the ban of law in civilized nations.

Public gambling has been driven into the small corners of the earth. Authorized prostitution has been whipped out of the life of most of the nations of the world. The traffic in habit-forming drugs is slowly being strangled by international co-operation and international effort.

It is true that in each case, this was not done without an effort. As in the case of the silversmith of Ephesus, vested interests fought and fought bitterly. They were eliminated one by one simply because society exercised the right to defend itself, because the idea that "injury to one is the concern of all" began to be regarded as a fundamental principle.

Organized society made war upon yellow fever, smallpox and the various diseases, even though this warfare lessened the income of doctors and undertakers, threw grave-diggers out of employment and reduced the profits of tombstone makers. Society began more and more to understand that it was charged with the duty and with the right of protecting itself against any sinister interests that served to destroy human happiness, demoralize public and private life or to undermine civilization. In proportion as this principle began to be recognized, in just that same ratio did the traffic in intoxicating liquors challenge the attention of law-making bodies throughout the world.

It was the great Gladstone who denounced drink as a "greater evil than war, pestilence and famine combined." It was David Lloyd George who during the late war declared drink to be a "greater enemy than either Germany or Austria." History arose and said that the civilizations of Assyria, Greece, Egypt and Rome withered away in an orgy of drink. Science said that drink was rotting the manhood of the best of the nations of the earth. Statistics

showed that the drink bill of the world would wipe out the entire cost of the great war within ten years.

The men who make profits out of the degrading business say that they must not be interfered with. The man who, because of his diseased appetite, has no liberty, protests against being deprived of his right to be a slave to drink. Others whose interests are incompatible with the social welfare protest for one reason or another. But the intelligence and conscience of the world grows stronger. The cry of the many who suffer in order that the few may get rich becomes more and more insistent. These find expression in the parliaments of the world, the voices of social power. Since America adopted the Prohibition system and set up this standard of human liberty, practically every law-making body on earth has grappled with the liquor question in one form or another. Not one of them for a dozen years has enacted any measure looking to the encouragement of the "industry," but wherever any law has been passed it has been always in the direction of limiting, discouraging or prohibiting the traffic more or less completely. Everywhere it is classed as a "business" detrimental to society.

To say that prohibition of the traffic in intoxicating liquors cannot be achieved is to say that organized society is powerless to defend itself. To say that a democracy is unable to achieve Prohibition when it so wills, is to say that democracy is a failure. To say that one has an inalienable right to engage in any business, however destructive it may be, is to fly in the face of the Supreme Court and to declare that organized society has no right to defend itself. The great European war was waged to make the world safe for democracy, and democracy means the right of the people to order their own affairs in their own way. The theory that the rights which the liquor sellers are bound to respect is now well into the discard. Just as the sun of the people's rights rises in the east, so the depredations of special privilege begin to set in the west.

Since the Eighteenth Amendment was adopted by the greatest manifestation of public approval ever given to any amendment to the Constitution of the United States, no movement in the history of the world has made such progress as has the Prohibition idea throughout the world. Free peoples restive under the oppression of vested wrongs are asserting their demands for freedom in every corner of the world. Local and national anti-drink societies have been organized in every civilized country on earth, composed of the best and most patriotic of all lands. These organizations have been against Alcoholism that lovers of human liberty throughout the world can co-operate in the downfall of the greatest oppressor that the human race ever saw. This amalgamation of societies will hold its first international convention at Toronto on November 24-29 next. No international gathering of reform forces has ever met in the history of the world that will equal this international demonstration. The movement represents a power that cannot be withstood by the combined forces of evil. Its power

will be irresistible because it represents a world-wide uprising against entrenched wrong and fortified oppression. No evil thing in the history of the world was ever able to withstand the aroused conscience of the world.

The hour for the final execution of the arrogant and wicked liquor traffic has struck and it must get off the face of the earth, just as did human slavery, piracy, the ancient practice of skinning alive prisoners of war and boiling heretics in oil. The cohesive power of public plunder is mighty and the struggle will be great, but there can be but one outcome. The liquor traffic must pass away and take with it the vast welter of human misery that it creates.

ONE MORE SR. BYPU FOR PIKE COUNTY

The Senior BYPU of Silver Springs Church rendered a program and organized a Senior BYPU at Mt. Zion Church on Sunday afternoon, May 7, 1922, with 15 members. Miss Kate Schilling was elected President.

We believe the Lord is ready to pour out a great blessing upon these people. May their hearts and minds be ready to receive it.

Corresponding Secretary,
MISS ORA SIMMONS.

Although Judge Jones' little daughter had talked several times through the telephone to her father, she had never gone through the formalities necessary in calling him up. The first time she tried it she took the receiver off the hook, as she had seen others do, placed her lips to the transmitter, and said, "Hello! I want to talk to papa." "Number, please?" said central. "Singular," she answered, surprised at the question, but proud that she knew something of the rudiments of grammar.—Harper's Magazine.

AMERICAN BIBLE SOCIETY

The biggest year of Bible circulation since the high levels of the war period is reported by the American Bible Society in their Annual Report just issued.

The total number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japan, the Near East, and all of Latin America, there has come an increased demand so great that the Society has been unable to meet it.

During the year, the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution in Luragoli for missions in British East Africa, in Quecha for the Bolivian Indians, in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified version written for the people endorsed and promoted by the government.

During the year the Society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordance with its policy of over one hundred years.

Issued by American Bible Society.

BAY SAINT LOUIS

Have just closed a good meeting here with Pastor W. A. Murray. The congregations were not large but interested. There are some choice spirits here. Our Baptist people are having a hard pull. Roman Catholicism running riot almost. Out of a population of 3,300 people in this town, 2,900 are communicants of the Roman Catholic church. The task is great. The meeting was blessed of God and we are rejoicing. Pastor Murray is in the hearts of his people and is doing good work. Many blessings upon him. Best wishes.

J. B. QUINN.

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J. L. Johnson, President

East Mississippi Department

The great Convention of Southern Baptists will be past into history when you read these words.

Mississippi was not as largely represented as in some former meetings of this great body.

Bro. J. A. Grafton and the writer represented the wife of Neshoba Co. Bro. Grafton acted real well to be so far from his wife and being young too.

Rev. C. L. Sanders, a former Neshoba County boy now in Texas, was at the Convention. He looks young and spry yet.

The Convention voted to let the women hold place in the various committees and Boards. Ordinations come next in order.

The great hour of the Convention came when 49 newly appointed missionaries to foreign fields, were introduced by Secretary J. F. Love to the Convention. The thousands sang, "The morning Light is breaking."

Miss Minnie Larsum was the only Mississippian appointed in this group. She goes to China this fall. Mississippian Baptists should now do more than ever for foreign missions since they have one more dear girl giving her life as their representative. Will we give

her a support? Shame on us if we do not.

Dr. J. L. Chastain, the veteran missionary to the Spanish speaking people is still hale and active and was at the Convention. He is now working with the foreigners at Tampa, Fla. The writer wishes to thank the dear brother for kind words spoken of his feeble efforts in the Record.

Pastors J. T. Blass, R. W. Langham and A. C. Johnson, who were formerly of East Mississippi but are now in and around Mobile, Ala., were at the Convention and reported their work marching on.

Jacksonville is a very beautiful little city on the St. Johns River. It is not really in Florida, just over the line. One must go farther South to see Florida. There were a number of reasons why your scribe did not go further south but will mention only one, the lack of cash. The others can wait.

Mrs. Fannie Majure, a daughter of Brother and Sister J. A. Thomas of Neshoba, resides with her family at Jacksonville. She sends greetings back to her old home state and the people of her early days.

Dr. E. Y. Mullins, a former Mississippian who is now President of the Southern Baptist Theological Seminary, Louisville, Ky., was re-elected President of the Convention. He was spoken of as the "greatest Christian

statesman in the world today." This was said of Dr. J. B. Gambrell till his death. Dr. Mullins is a worthy successor to him.

R. L. Breland.

Bureau Class of Durant Baptist Sunday School.

Oct. 1921 we had an enrollment of 25 members, with an attendance of 10 to 12. It seemed that a complete failure was inevitable when in Dec. our teacher Rev. S. G. Posey suggested moving our class down to the City Hall. We did this, then reorganized under the group plan with the election of the following officers:

S. H. Bemis, President; R. E. Irby, 1st. Vice President; E. L. Snavely, 2nd Vice President; W. R. Hutchinson, 3rd. Vice President; Chas. Reed Dickens, Sec'y; C. S. Crider, Treasurer;

J. M. Minyard, Reporter; Rev. S. G. Posey, Teacher.

The move was surely an inspiration from God, for from that day until this the class has grown by leaps and bounds until on April 15, we had an enrollment of 60 members with from 30 to 40 in regular attendance.

We had a visitor from one of our Northern Cities, in our class, a few Sundays ago, who told me if they were to have an attendance, one Sunday in their class, like we had that day, that they would publish it far and near.

We can only contribute our success and the glorious outlook of our future to our blessed Redeemer through our teacher and Pastor, Rev. S. G. Posey.

May the Lord see fit to leave him with us, until a new day has dawned in Durant.

William V. Sproles.

GAINS AND LOSSES OF SOUTHERN BAPTISTS

1921—22

Summary of Statistics 1921—22: The figures compiled from the association minutes covering all phases of Southern Baptist work show the following as compared to reports a year ago:

ITEMS	1921	1922	GAINS
Associations	967	986	19
Churches	27444	28256	812
Baptisms	173595	241462	67867
Membership	3199005	3284634	85629
Sunday Schools	20420	21121	701
Pupils Enrolled	1966610	2201345	234735
B. Y. P. U.'s	8974	10829	1855
B. Y. P. U. Membership	301873	334258	32385
W. M. U. Organizations	19485	20075	590
Contributions of W. M. U. \$	3144855	\$ 3794408.20	\$ 649523.18
Home Purposes	20843421	22470021.22	1626699.92
All Missions	14037611	11416960.69	2620650.79
Total Contributions	34882082	33886982.91	995099.87
Value Ch. Property	97732990	102404038	4671048